

# The INNIS HERALD

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Pumpkin is experimenting with through his headquarters, strobe meditation 15 minutes a day for 40 lights, whoopee cushions, titanium days to see if it has any effect. The floors for longer wear, dress regularly noticeable effect so far is that tions (please: Only Disco Garb — she is having more dreams. She is you Must Be Wearing a pair of Nevo also tutoring the TYP Psyche 100 Hopsack Stretch-Elastic Flares or students and says it's interesting and their equivalent. No Jeans Allowed. fun but she is taking it too person- You must be Streamlined. You must ally: "Like, if they fail, I fail, you be Disco Incarnate to enter these Gates. You must be Bored Silly with know?"

There is going to be a Doctor of meaningless discourse in order to Psychology program in Canada in a pass inside. Etcetera, etcetera . . . couple of years. So if a person wants I can see David Reinboth failing to be licensed Clinical Pathologist hand in a Disco article which was you will no longer have to do re- requested of him several times by search in the restricted paradigm. Er your faithful servant and which was . . . paradigm. Is there an "e" on never delivered even upon pain of the end of that? Pumpkin cleaned up hip dislocation. So this is it, Dave, on her GRE's. Congratulations! I'm venting my frustrations, with or without your crummy pro-disco ar-

The Innis Formal was held Sat. Feb. 26 at the Old Mill. 'Twas a glittering evening and Mark was very happy side and you didn't do it, so let me that it was a representative group of tell you right now: Disco Sucks! Innis community people, alumni, How does that grab you, and which was administration etc. although more swivel-hipped — (Editor's Note: at profs could have shown. Brian this point Dave the assistant editor Nasimok had a whole cellar full of was relieved of his duties and I took tuxedos he inherited from Syd Silver over typing this Mosaic.)

Suzanne from Vic went to the Vic Pub on Friday night and not much went down except a lot of scotch and on Saturday she went to Med Sci for Monty Python and took a wine skin of rye and water and got loud and didn't stay for the second film because she came down with a bad awakening case of the Munchies.

Christie is also from Vic but doesn't hang around there much and thinks the "Joe Clark for Jesus Christ committed movement is 'just a joke'."

Lisa is shirking her duties by being in the pub "having a good time" when she should be at some political meeting and she looks real good in her woollen fish hat. Says she's observing "human" behaviour for future reference ("You know, Evidence") and has no further comment except that she is happy that the "Ploughman's Lunch" in the pub has been changed to "Ploughperson's Lunch".

Kate had a dream that Dave Reinboth ran for SAC president on a disco platform and had two female black singers in long slinking Hot Pink Dresses as backup and he sang his election speech. Unfortunately nominations are closed. I can just see him sitting behind that desk dispensing orders as he changes the record; I can see him spending vast sums of student money on refurbishing and decorating the observatory, installing quadrophonic disco systems to play non-stop in every area of the campus; I can see him installing floor to ceiling mirrors all

For a good time call Feminist Lisa: SMI-3602. Randall — man about town hall — his line stretches from her to Australia. Don't look at me for explanations, I'm just typing this Mosaic. The editor told me to put it in and even he doesn't know what the hell it means.

Herbert was asked what's new and he said: "I got a new beer." So, you're drinking 50 now? "No, the old one was empty." Herbert says he once stopped drinking beer for 2 days. He says he can't get to sleep because there is a mouse in the ceiling.

The frogs that will eat Toronto are doing well at 14 Sussex although there is a tadpole with a birth defect. Eli learned the Necrophilia Rag last weekend: "She's not my cadaver, you can have'er."

The kettle still leaks at 14 and Roz is gone.

Bill Drury has a new job as Accounts Receivable Supervisor at the Great American Insurance Company. This amongst the beards and mortars means he has been hired to lean on boards. A 2-1/2 minutes after 5 p.m., only slightly late and in good Innis style, this contingent of Innisites converged with Her Majesty's representative at the corner of St. George and Sussex. There the symbolic shoe-string was cut and the customers are loyal to the end.

Wendy Pickell is in her new Innis Rink Rat T-shirt. Rumour has it that she is concocting penalties to be awarded strongly ambitious — eager anticipation of enjoying the new, but apprehension that its very newness and relative spaciousness might prove to be fatal for the homey intimacy of the old quarters. Innis had always received conflicting messages about the importance of having a building. It had often been said both within and outside the College that Innis owed its distinctive elan to the lack of a permanent building. It was forced to survive as a human community without the assistance of an impressive building. And yet, interestingly, many in our intellectual community are clearly physical determinists: for them, Innis, without a building, virtually could not exist as a significant and enduring element of the University.

THE NUMMIES GAME IS MARCH 11th FROM 11 TO 1 IN THE MORNING. If you think you are unqualified enough to be a human community (i.e. can't skate, can't shoot, can't see, etc.) then join up NOW on the list in the foyer.

Joe Clark waltzed into a Conservative Caucus meeting last week and they sent him out for coffee.

Lisa said: "Do you know the joke about the Underdog?" We all said no. "It's a bitch."

Wendy Pickell is working for the Varg now, and covering a swim meet in Etobicoke. She still works for the Herald as lit. editor but likes swimmers better than Ms. mag or Faulkner. Venezuelan swimmers, especially.

The Woodsworth pub is open now and doing well.

Suzanne Farkas had her name misspelled in the last issue.

Maureen Reilly is soul searching and still taking yoga from Axel.

If anyone knows why RJC is doing what he is doing to me, please let me know.

Excerpts from Principal's Report — 1975-76

Peter H. Russell

INNIS COMES HOME

At exactly 5 p.m. on Tuesday, January 9, 1976, a black limousine pulled up to the curb at 2 Sussex Avenue. As the Lieutenant Governor of Ontario, Pauline McGibbon, emerged and approached the corner, she could catch a glimpse of a strange band of characters jostling their way up St. George Street with beat-up blackboards, battered

Art Wood has two dogs, one which is crazy about women and the other is a chronic crotch sniffer.

The Cultural Committee is setting up a leisure course designed to offer constructive alternatives for people's leisure time, such as Be Your Own Plumber, Be Your Own Electrician, and Set Up Your Own Solar Heat System and they are welcoming suggestions from the community.

Domy DY is sweeping the college.

Bill Saywell was in such a state of anticipation over the Innis Formal and Dinner that he and Jane Saywell got into full dress on Friday the 25th, one night early and went to the Old Mill that evening. They didn't stay for dinner and it cost Bill a buck to check their coats.

Ginny has managed two A's in her last two practise teaching sessions.

There's a broken Xerox machine on the 3rd floor of Roberts Library where you can get free copies.

The boys lost in the quarter finals in hockey and 375 Huron was the scene of the wake.

Wendy Pickell is going to Ohio from March 23-26th for the NCAA finals in swimming. She has full press credentials which means all the parties. Baby brother Steve will be competing for USC. At the press banquet she is seated between Rolling Stone and Sports Illustrated — The Innis Herald makes the Big Time.

Rory is thinking of getting a job with the TTC.

Louise Arcand had a dream about a Queen and a prince and is now moving to Australia — via Quebecair?

Wendy had a dream about BB growing tall and beating her up for all her short jokes on the ice. That's what you think, Pickell. I might fool you and not make the team.

Fuzzy is now working in the bar from 12 to 4.

Patsy is off her diet.

Dave Beard has moved into 375 Huron and is leaving little notes for everyone all over the kitchen like: "This is a Co-op house where are all the mugs?" Well, they're in Wendy's room. Dave.

Tom, who also lives in the house, leaves notes in the fridge that say "I took two cans of orange juice."

Bill and Fuzz went up to Innisfree and painted the farmhouse all sorts of different colours.

Will Rory let the girls drink before the Nummies Game?

Ida again made her famous Eggplant Lasagna on Tuesday.

The editor is refusing to discuss the situation in the pub because it would interfere with digestion and inspiration.



## The Master Game

The sun is a typical star and there must be many other stars with planetary systems similar to our own. Among the countless billions of stars known to exist in the universe, we have no reason to expect that there are not many with planets and that some of these planets might have conditions approximating those on earth. On the other hand, we do not know how life began on our planet and have no OBJECTIVE means of assessing the probability of life beginning elsewhere, much less of evaluating the likelihood of the critical steps of evolution which may lead to intelligent beings.

However, by directing our attention inwards, the individual may SUBJECTIVELY apprehend the sublimity and marvelous order which reveal themselves both in nature and in the world of thought. It is at this point in our evolution that individual existence on the self-conscious level only becomes much too confining. The entire universe and all of existence is then waiting to be experienced as a single significant whole . . .

Tom Dempsey

## From Self to Cosmic Consciousness

So mused a traveler on the earthly plane  
Being in himself a type of all mankind.  
For aspirations dim at first possessed  
Him only, rising vaguely in his dreams,  
Till in ripe years his early musings changed  
To inspiration and the light of soul.  
Then vision came, and in the light he saw  
What he had hoped now openly revealed;  
And much besides—the inmost soul of things,  
And "beauty" as the crown of life itself,  
Ineffable, transcending mortal form;  
For rched in light, no longer fantasy,  
Before his gaze the true "ideal" stood,  
Sublimely fair, beyond conception, clothed  
In beauty and divinct symmetry.  
Yet pined he not like him of Latmos when  
In dreaming ecstasy, upon the hills  
Beneath the moon, he saw his love unveiled;  
For well he knew the crowning of his life  
Was in that vision and would he fulfilled:

Nay, was fulfilled, for henceforth by his side  
A radiant being stood, his guiding light  
And polar star, that as a magnet held  
Him in the hold of ever-during love!  
But how describe this being henceforth his?  
What words can tell what words transcend, but say  
That she was fair beyond all human thought!  
For who could paint those features and that form  
So exquisitely moulded that no art  
Could reach them, or convey in any mode  
The smile upon those rosy lips or catch  
And give the full expression of those eyes,  
So wonderful, half veiled beneath the sweep  
Of soft and curving lashes, that enhanced  
Beyond describing the effect that flowed  
From out the liquid depths of those full orbs,  
The founts of love, so full of smoldering fire  
And passion, yet so tender and so chaste?  
Her every movement, too, so perfect, seemed  
Like nature heightened by unconscious art,  
And all her bearing gentleness itself;  
For not that majesty that overawes—  
That high, imperious consciousness of worth,  
That makes the lowly shrink abashed—was hers,  
But in its stead was all the winning grace  
And sweetness that immortal Love could add  
To beautify its shrine and make thereof  
A fitting habitation for itself;  
For bending forward with that wondrous look,  
So inexpressible, she seemed to say:  
"Thou art mine own, mine equal and my spouse,  
My complement, without whom I were nought;  
So in mine eyes thou art more fair than I,  
For in thee only is my life fulfilled."  
Then added, in harmonious voice, aloud:  
"Thou long hast thought upon life's mystery,  
Its vast, eternally recurring rounds  
Of rest and rebirth and activity,  
And sought therein the passage of the soul  
From light to dark, from dark to light again.  
Come then with me, and we will see in part  
The latter in its human phase unveiled."  
So saying, with her presence she endowed  
Him with new senses, faculties and powers,  
That far surpassed the limits of the old.

## POETRY

Scattered throughout the Canadian north,  
are characters of various creeds,  
one of the most remarkable I've met,  
is called the Singing Swede.

Tha crucial day in the life of the Swede,  
that began his blazarra plight,  
was tha day boxer Ingemar Johansson  
lost the heavywaight title fight.

After such a dramatic blow,  
our Swede was never again the same,  
but in a perplexed state of mind,  
he has only Floyd Patterson to blame.

Ever since that date in 1960,  
he's had dubious mental health,  
whenever you see him wandering around,  
he'll be fervently talking to himself.

I've got nothing against a person,  
who naturally likes to talk,  
but you've got to wonder about somebody,  
who jabbars away to his socks.

You've got to be a little curious,  
when a gentleman extolls hi soul,  
by walking down the sidewalk,  
blessing each hydro pole.

The Singing Swede is a celebrity,  
the people of Yellowknife remember,  
the time he came into a bar,  
in the middle of wintry December.

The Swede was sitting alone,  
staring blankly into the air,  
carrying on a conversation,  
with an empty, wooden chair.

Calling casually into hollow space,  
he politely orders a round,  
the barmaid brought a beer for him,  
and for the invisible friend he'd found.

The Swede had practically finished his brew,  
and was discussing a new technique in cooking,  
when he managed to distract his imaginary chum,  
and steal his beer when he wasn't looking.

We could all try to analyze,  
what caused this curious state,  
by examining the Swede's actions,  
one can only just speculate.

Perhaps the Swede's a claver chap,  
who shrewdly knows his craft,  
and simply enjoys sweet talking himself,  
so he can sneak a couple of draft.

Perhaps he's become a loner,  
and does not like to socially blend,  
basing his actions on the book,  
"How to be Your Own Best Friend".

Perhaps the Swede's an actor,  
who plays from dusk to dawn,  
just for the sake of seeing,  
how the audience will respond.

Perhaps he's really a scholar,  
pretending to be out of his tree,  
working incognito,  
researching his Ph.D.

Perhaps the Swede's a disc jockey,  
whose words just naturally flow,  
babbling away endlessly,  
practising his midnight show.

Or perhaps he's an opera singer,  
who is waiting for his call,  
faithfully rehearsing all the time,  
for his debut in Carnegie Hall.

Who really cares at all,  
what the Swede may be,  
you can see him everywhere,  
including in you and me.

The Singing Swede is a state of mind,  
with which we are all endowed,  
some like to ponder within ourselves,  
and some prefer out loud.

Normality may be difficult to define,  
but there are those who firmly maintain,  
it is we who are slightly imbalanced,  
and it's the Swede who is perfectly sane.

To see this model of sanity,  
just check a Yellowknife pub,  
and ask for the charter member,  
of the Ingemar Johansson Fan Club.

Abe T. Labe



## AN AFTERNOON DANCE

Cataphonic chants from Manhattan cabs  
Sound on and on till I'm in a trance  
Wishing to prance above underground moles and restless souls  
That ride the long black holes of Gotham

Warm chestnuts . . .  
And a streetside band.  
A lady from the cover of Virginia Slims  
Stops for a while . . .  
Dances for a while . . .  
Clicks her fingers,  
And is off.

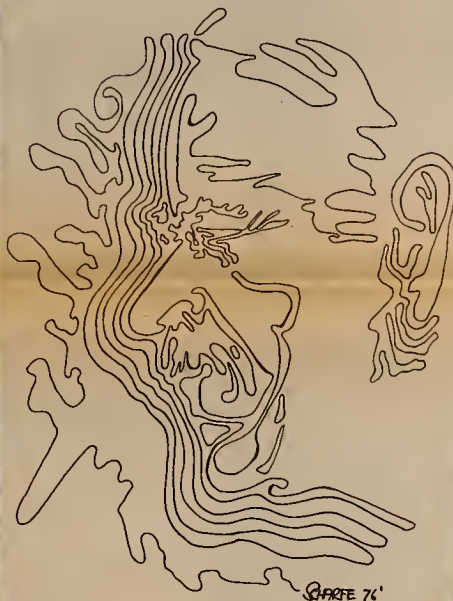
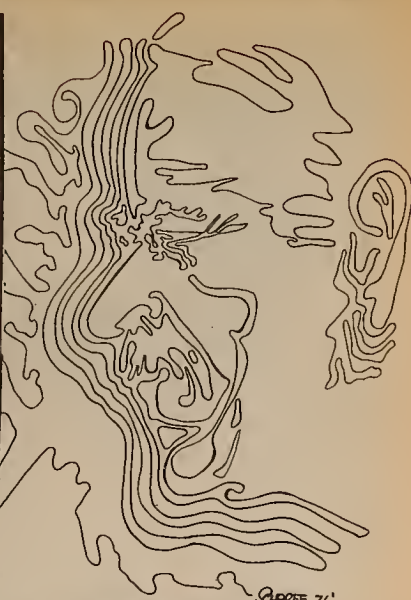
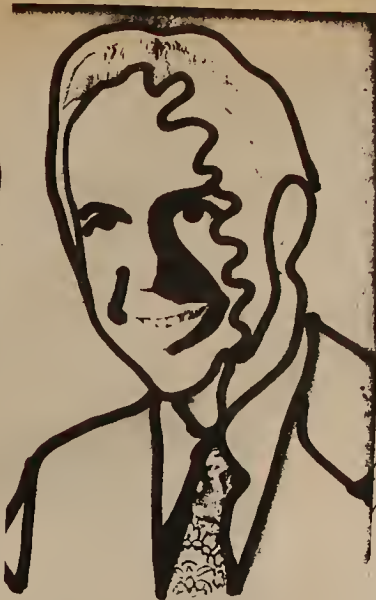
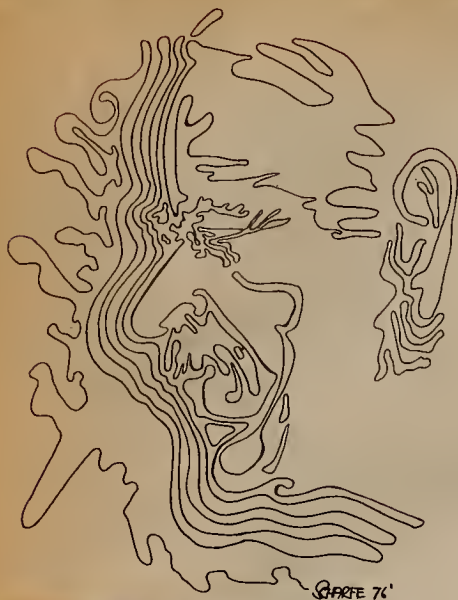
## BABBLINGS

Beside a still simple oasis  
In a wandering desert,  
A coca-cola kiosk  
Sold Seagrams to some Sandmen.

Beside an open fire,  
We sighed about a wasteland,  
A great land,  
A place from which to fly away and picture sunsets.

Alas, now the sun arrives  
And we will soon rise  
To babble, babble, babble  
On our way to the banks and stores  
Of a mad, mad, Manhattan.

Reuben Sokol  
79 Strathearn Rd.  
Toronto M6C 1R7



## MARSHALL McLUHAN AND BARRINGTON NEVITT WITH STUDENTS AND GUESTS: A FIRESIDE CHAT

By Carl Scharfe

Marshall McLuhan is the most widely known professor of English Literature in history. We don't usually think of Marshall McLuhan as an English prof., although that's where his roots are: in teaching, and in literature. His perceptions do not necessarily arise from literature, they can come from anywhere. Certainly Harold Innis was never accused of writing literature.

Marshall McLuhan is a follower of Harold Innis, the pioneer in the study of the effects of technology on man. The author of many books, *Understanding Media*, one of his better known, has now been translated into 20 languages.

Barrington Nevitt is a noted international consultant on technical innovation and "Management by Pre-vision" (MBP). He is co-author of *Take Today: The Executive as Drop-out* (Harcourt Brace Jovanovich, New York, 1972). Barry and Marshall are longtime friends.

This is the first Myth and Media session with Marshall McLuhan ever to be fully documented in a newspaper.

The choice of illustrations and comments are those of the Editor.

**Marshall McLuhan:** One of the subjects that I had thought might be proper for tonight is one that Mr. Nevitt and I are working on and that is separatism, and we are using a special approach. I am looking here at an item from the Dallas Morning News, end of November, mentioning a strange aspect of nuclear warfare that shows a kind of a flip characteristic in it, it starts . . . Newsweek said Space Battle between satellites could determine the outcome of any war on earth, by crippling the orbiting early warning, and ballistic missile defence systems of the losing nation, forcing it to capitulate under threat of massive nuclear attack. Some military thinkers even suggest that the super powers may ultimately be able to fight bloodless wars in space, settling the issue there without ever firing a shot

on earth. That would be almost like settling a war by private combat or by a football game.

**Barry Nevitt:** In Latin America most of the revolutions used to be settled by counting up how many soldiers or how much armed forces could be lined up on each side . . .

**MM:** A democratic method.

**BN:** — anybody who was foolish enough to fight weren't soldiers of course, they were the civilians, and they got killed

**MM:** But as war becomes impractical, in the sense that the cost of an actual battle with atom bombs and so on, would be too big to make war possible. This is a kind of sporty outlet, alternative. Have a battle in the air with your ballistic missile defence systems, and the first system to crumble would be the end of the war. Then there would have to be a

settling process, there would have to be then a rearrangement of the power and territorial patterns on earth.

**BN:** That's the question as we have said . . . **The Third World War will be a war of images.** And how do you settle a war of images?

**MM:** Jimmy Carter's recent election was fought by images, not policies.

**BN:** He had no policies!

**MM:** His image got him the black vote, nothing was ever said in his policies to suggest any reason why the black should vote for Jimmy Carter, but his image did, and they put him in.

CONTINUED PAGE 4



(Tape change.)

**Marshall McLuhan:** Mr. Nevitt and I call the electronic world **The Fourth World**. The electronic world goes around the First, Second and Third Worlds. The Fourth World is an electronic service environment which is total. It's planetary.

All the nations of the world have transistor radios and the Third World takes those radio programmes very seriously. There was a man in here today from the Middle East and he said that people there listened to the radio every waking hour intensely.

It is a theme that I have assumed and Mr. Nevitt has assumed, that radio, (independent of its programming or content — Ed.) is a very deadly instrument where you and I live with semi-literates and non-literates who live by ear.

This relates by the way to Ireland. The effect of radio in Ireland has been ferocious, upsetting and an intensifying of separatism and warfare. It has exactly the same effect in the Middle East, China or anywhere in the Third World. I would say likewise India.

Radio would be bad medicine for India, Africa, China, any part of the Third World that has an intense time with radio. T.V. has completely different effect politically.

French Canada is complicated by the fact that it has both radio and T.V. . . . The impulse to separate, to break away from some structure . . . family . . . by the way . . . we'll pause just to take note that the effect of radio or electronic environments on individuals, private individuals is **alienation and splitting up** and on families splitting up, and on communities and on nations.

Just why should instantaneous information have this strange effect of splitting people apart?

It has nothing to do with the programmes. It has to do with this strange service environment of instantaneous information as an ordinary, daily environmental fact. When your environment becomes instantaneous when it becomes activated at the speed of light, it does strange things to the user.

**Barry Nevitt:** You don't even have to be listening to radio or looking at T.V. to be influenced by its effect if you are living in a society inundated with it.

**MM:** The shape of the surface environment of roads affects people as much as if they owned a car. The environmental effect shapes the awareness of perceptual life and develops therefore the sorts of expectations that go with it. Nobody would question the fact that if you lived in a very high speed motor car environment that it would have some effect on people. Yet for some reason or another the fact of living in an instantaneous, speed-of-light environment has never been discussed. All that gets discussed are the programmes. What's on the air tonight? What's the show? They get studied and the actual environmental service is ignored?

So, we are going to take a few spot checks on Quebec under the conditions of electric service environment when you submit people to such an environment naturally much depends upon the sort of people, so that the effect of radio on China is not presumably the effect that it has on Canada, and the effect on different age groups is different.

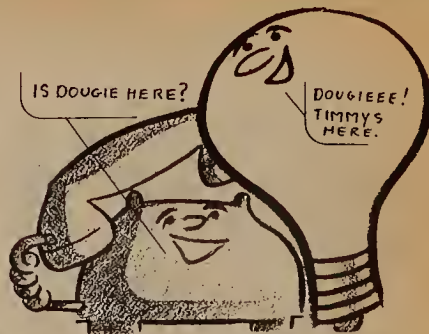
**BN:** And on the village and city people . . . different.

**MM:** One of the peculiarities of radio and electric technology is that it moves you **instantaneously**, you are everywhere at the speed of light, without a body. People using telephone, T.V. or radio or any other

electric service do not have bodies, they are **disincarnate** beings. This is easily noticed on the telephone when you are speaking to someone, a distant party, you know you don't have a body, and yet you are there, you are in New York. They are here. Nobody has studied what this implies, psychologically, or otherwise.

**Joe Keogh:** Did I tell you that story about my little seven year old Timmy calling up one of his friends and saying "Is Dougie here?" . . . from my house to his house.

**MM:** Well you say he's on the phone, means he's not here! He's gone! Or, you're on the air. When you're on the air you are everywhere at once. Incidentally, unlike angels which can technically only be in one place at a time, when you are on the air you are everywhere at once.



Children are right hemisphere dominant because **THEY KNOW that using any electronic WANT TO BE. They recognize technology, THE SENDER IS that it is the natural state, the SENT.**



"Bloodless wars in space would be almost like settling a war by private combat or by a football game." But what about the implications of defeat? There would have to be some sort of settling process.

"He's on the air," means he is everywhere and anybody can pick him up but the effect of **not having a body**, for most of the services in our information environment, has significance which nobody has looked into at all. I haven't. I would venture offhand to say that people without bodies tend to be very weak in private identity, that a private identity tends to form in an interfacing of social surround. But minus a body the interfacing, the social interfacing or encounters are very weak. Again it is very difficult to explain why the subject has never been studied. Theologians who should be the first to leap into the study have never even mentioned the subject.

It has a profound meaning for the future of religion . . . the present of religion not just the future. I would say offhand it has very unfortunate meaning . . . but what we do in talking about these things is to study the pattern or the effect without value judgements. When you are discussing something that affects everybody it is somewhat gratuitous to impose a single private value judgement upon it.

**BN:** Philosophers, who feel they have to pass judgement on things

**MM:** They don't have to but we are just explaining why we don't. If you

notice that the motor car is destroying the family that does not constitute a value judgement about the motor car. But you could begin a quite violent discussion of the motor car as the destroyer of the family if you started at that point. But to come back to Quebec . . . Quebec is an area about which I know relatively little. I've been there several times. I have many friends from there and have encountered them here at this College At St. Mike's there are lots of French Canadians. We lived with them down in Windsor, there are large numbers in Windsor, Ontario, but I don't pretend to know very much about Quebec. I do know that it has a very rich history, a very heavily layered and nourished history. Unlike us, our history is very thin and very porous, I would say.

French Canadian history is very dense, rich, and so is that of most European countries. The French have no problem about identity.

North Americans are often doubtful about whether they have a national identity, there is no question the French have an intense, very powerful identity, unlike English Canada.

Part of this is owing to their religion, their long practice of it and their communal life in small agricultural parishes over the past 200 years. But prior to that, remember they were the people who opened up North America, the fur traders, the explorers who opened up the whole continent and who undertook violent form.

They have had a very strange history, also dynastically in their wars with and their relations with England and France and with the U.S. They've had their own political history in international terms.

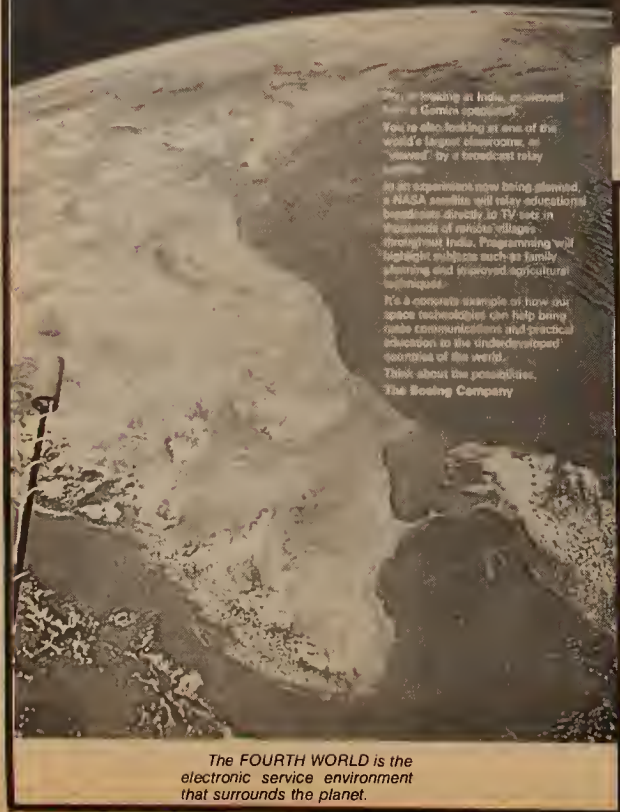
They encountered a very strange situation when Canada became federal in the 19th century. Confederation was a very alien thing to them entirely the product of hardware, railways, and industry; they, having spent their centuries with the fur traders and the world of lumber, fish and staples.

Now these people have suddenly encountered the Fourth World — electricity, and it has happened in other Third World areas and it has very special effect on Third World people.

I think one might say that Third World people want to head for the city when the first large urbanized forms develop, they want to have a taste of the big city.

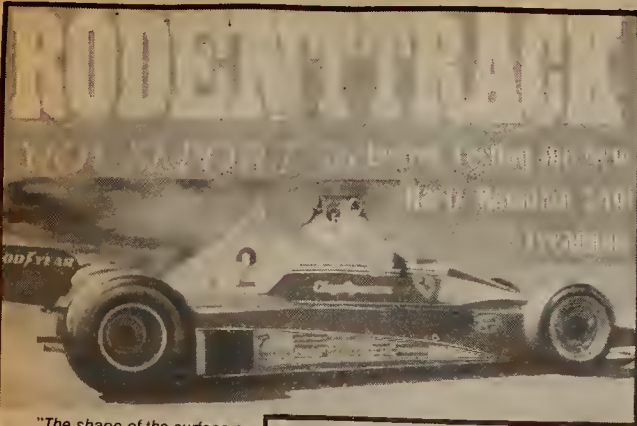
**BN:** They want to have all the products of the 19th century industry without having to go through the misery of having one.

**MM:** Well that's true of . . . anybody would settle for that at anytime if it were possible. In all parts of the world today there is this huge rush to the urban areas from the rural areas which is a form of separatism in which the more stabilized forms of life are suddenly violated by the intrusion of new images. The images



The **FOURTH WORLD** is the electronic service environment that surrounds the planet.





"The shape of the surface environment of roads affects people as much as if they owned a car." YOU DON'T HAVE TO OWN A CAR TO KNOW YOU'RE IN A RAT RACE.

of the movies, the images of radio and T.V. programmes, advertise this impossibility . . . The new satisfaction of an entirely new urban life . . . all happening at very high speeds. This has happened around the world . . . it's not limited to French Canada or to North America in anyway.

BN: The urban dweller in the USSR is now devoted to having a 19th century and all that that means . . . consumer goods, heavy industry . . . factories . . .

MM: There is also another big factor, mainly that with the coming of industrialism you have specialism in work and you have the job as opposed to role playing. The villager in the country is not a job holder he is a role player. Also, the timelock. Mr. Eliot devoted one of his poems, one of his most famous poems, "The Wasteland", to the effect of the time kept city on the human psyche. Of fragmenting the individual into a clock robot. It has been in our own past too. We have often laughed at the clock watchers, people who hated their jobs, people who kept their eye on the clock but it was a kind of revolution . . . that most North Americans have been through. I know more about the way the English went through this period, but in a sense they never came out of it. The English are seemingly trapped in this situation, that of the industrial world, with its fragmented work, fragmented time patterns, fragmented people, is still with them as a great burden.

What about the social services as an attempt to compensate for what people went through in the Industrial Age?

The industrial thing now being pretty well behind us. Wherever you have intense industrialism you can have automation. There is no highly mechanized form of work which cannot be automated. This holds of course the spectre of unemployment over everybody. In England they have tried to come out of that 19th century fragmentation by social services, which have, I expect people know, increasingly impoverished everybody. The unions I expect have been one of the main pushers in the social service thing but the result is that England has lost all momentum, all vision, all hope. A highly industrialized and tooled-up country ready to do anything but without any opportunity to do anything

BN: That is total fragmentation on all levels . . . government . . .

MM: The fragmentation of industry has been passed along from the factory to the Civil Service and to the educational system. This brings us back to French Canada where they are bitter about centralism, Ottawa, government, service environment,

centralism, civil servants. This represents total loss of freedom and human responsibility from their point of view, that is for those who have lived in French rural areas where the individual is a completely whole being, to have to encounter a bureaucrat or a civil servant is a sort of residual legate off the industrial worker and there is a book which enshrines that story in a very powerful way and it's called "The Castle" by Kafka. Kafka himself was a civil servant and bureaucrat and he wrote this very imaginative account of the loss of meaning, identity and direction in the life of the civil service. By definition a civil service is going nowhere, and anybody in the civil service is going nowhere. Now that isn't necessarily a bad thing. The idea of getting places, of going places, is a metaphor geared to the American vocabulary

We should remember that a University is not going anywhere, and a city is not going anywhere, because the University's job is to be not to go and the city's job likewise is not to go somewhere but to be a city. There is a huge gap between going places and being, one is role playing and the other is job holding. The job holder may be trying to climb, climb, climb, to go somewhere, but the role player is a person who gets deeply involved in his work and is completely satisfied by his work.

Electronically we cannot specialize anymore. Electronically, information activity is at such high speed that the fragmented specialist

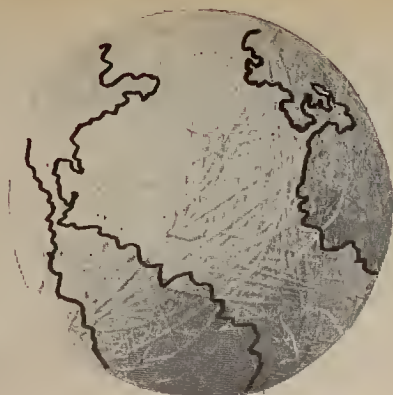
It was French Canadians who opened up Canada.



will not hold up, the only hope of who has had lots of opportunities to remaining inside the electronic situation is to become a role player. Medical deans are fond of saying on graduation day that "you people have been penned up here for five years and have lost complete touch with what is going on in the world and there have been so many discoveries made since you began studying medicine that you are now obsolete." They say this also to the engineers and so on. But role playing means involvement in depth. Now a school teacher doesn't think of herself as a job holder but as a role player because the commitment, dedication to the activity of teaching young people, is not in any way, in any sense of the word, a job; it is to say it isn't a 9 to 5 job. It isn't a fragmented specialist job. The satisfactions therefore that come from role playing whether as a medical man or a doctor or a teacher are not the satisfactions of a job holder. As a teacher

Rex Hagen (actor): It's a job. MM: Are you sure? It becomes merely a routine? I have heard it said by actors who have had to play the same part over and over, and even relatively small parts, that the audience is never the same twice. Role playing does give an enormous amount back if there is a détente going on, a dialogue going on all the time between the teacher and student, a job; that dents but the job holder is not expected to intercommunicate. His activities are supposed to be relatively impersonal.

MM: We should relate the drop out or the separatism thing to the hemispheres and on this we will spend a little time doing now. It's not a new subject for us. The two hemispheres that are recognized by modern surgeons, neurosurgeons, are called the left and the right hemispheres. They alternately control the left and the right hands, or sides of body. The right hemisphere controls the left hand. If you are left handed, it is possible that you are strongly influenced by the right hemisphere. The right hemisphere has completely different characteristics from the left hemisphere although in practice they both manage to talk back and forth to each other through the corpus callosum; there is a regular dialogue that goes on between them. There's a great deal that could be said about these hemispheres we can't manage to say it now. Basically the left hemisphere is the do-



ILLUSTRATED BY RICHARD W. COSTELLOE

The third world war will be a war of images.



minant one for right handed people identity tends to go with the right hemisphere. The Third World does not stress private individual identity so much as group, corporate identity.

Now when something happens to the environment which upsets the pattern of dominance and shifts the components of the experience around in different patterns people tend to lose identity. Violent changes in the environment such as industrialism tend to upset existing identity patterns. In the Third World when they learn power phonetic literacy and learn how to read and write in our patterns they tend to lose their group identity and it is just as violent an experience for them to lose a group identity as it is for us to lose a private identity. Now, how about French Canada, having long enjoyed a powerful group identity, it confronts an industrial world which partly diminished that identity in favour of private identity, goal seeking, individual competition . . . all the things that the Third World deplores and finds appalling and one of the peculiarities of people who have lost identity . . . is violence. When people have been robbed of their identities in some way they become violent because strangely enough, violence is a way of finding out who you are. If you want to know who you are, you have to discover where your boundaries are, what the limits are, what kinds of situations you are

in, what kinds of people you are dealing with.

Now we accept the Western movie as a world of violence. Remember when you are out in the Western frontier you are a nobody. Everyday you have to prove who you are. So the Western frontiersman, John Wayne style, has to be tough. It's not a social environment, it is an environment where the individual has to prove who he is all the time. Now just how this relates to French Canada I am going to ask Mr. Nevitt to comment, and you to comment. The separatist movement is a form of violence, it is a quest for identity. When a kid leaves home suddenly an identity quest. He wants to know who he is. He doesn't think he'll find out as long as he is home. Nora Hellmer in the Doll's House by the way, famous case of a mother who decided to leave home to find out who she was, but leaving home is just one form of violence . . . but it is obviously an identity quest. What sort of an identity quest are the French bet on?

BN: We start with now, but if we look, we'll see that this violence is a question of identity linked with something which is historical. The whole industrial establishment is identified in the French Canadian language as Les Anglaises, the English speaking community, so that when they are feeling this transformation if you like from the com-



"The Wasteland", a poem about the time kept city.

figure on the ground — what is called gestalt, the wheel and the axel. That which made the wheel and the axel possible is the interval between them. The dominant factor is interval, not connection. So the wheel and the axel is a very powerful image of the gestalt world of figure and ground. The rub. In dialogue between people there is figure-ground (no separation). There is encounter. There is interfacing. There is not necessarily logic in dialogue but there is involvement, there is experience. Body language is characteristic of the right hemisphere, gesture, dance, athleticism. All forms of athleticism. A highly gifted athlete is a person with a strong right hemisphere.

Now one of the things that is happening today is that the environment that surrounds ordinary citizen of this planet is a simultaneous environment, we're talking about the electric environment. It has become the typical environment of all men on the planet. This strongly favours the dominance of the right hemisphere because what pushes one or the other hemisphere up into dominance is the kind of surround or ground in which they exist. For many centuries the left hemisphere has enjoyed dominance because of an environment of lineal characteristics, road systems and the written word and the organization of speech in grammatical form.

You see the Chinese don't have these factors in their traditional world. Their idiograms, their forms of writing, do not require any syntax, any connectiveness, any lineality. They are icons that exist in their own right and they contain a whole world. Chinese are naturally are people with very high dominance of the right hemisphere.

Third World people all tend to have a dominant right hemisphere. That is a hemisphere in which things happen simultaneously or are recognized as happening in a pattern, and it's a very musical world. The right hemisphere is musical and it is group. Private identity tends to go with the left hemisphere. Group

<u>Left Hemisphere</u> (Right side of body)	<u>Right Hemisphere</u> (Left side of body)
<u>Speech/Verbal</u>	<u>Spatial/Musical</u>
<u>Logical, Mathematical</u>	<u>Holistic</u>
<u>Linear, Detailed</u>	<u>Artistic, Symbolic</u>
<u>Sequential</u>	<u>Simultaneous</u>
<u>Controlled</u>	<u>Emotional</u>
<u>Intellectual</u>	<u>Intuitive, Creative</u>
<u>Dominant</u>	<u>Minor (Quiet)</u>
<u>Worldly</u>	<u>Spiritual</u>
<u>Active</u>	<u>Receptive</u>
<u>Analytic</u>	<u>Synthetic, Gestalt</u>
<u>Reading, Writing, Naming</u>	<u>Facial Recognition</u>
<u>Sequential Ordering</u>	<u>Simultaneous Comprehension</u>
<u>Perception of Significant Order</u>	<u>Perception of Abstract Patterns</u>
<u>Complex Motor Sequences</u>	<u>Recognition of Complex Figures</u>

Clinical and experimental evidence along with anthropological data are outlining the separate functions of the hemispheres.

\* The left hemisphere of the brain controls the right side of the body while the right hemisphere controls the left side. People who are left handed are probably strongly influenced by the right hemisphere. The right hemisphere is that of sound and resonance, the dominant hemisphere of the electronic age. The left hemisphere had been dominant since the 5th century B.C. with the beginning of the phonetic alphabet and the written word. Now in the 20th century we live in a time when the spoken word

occupies the position of authority as in the time of Homer. Although SPEECH is located in an area of the left hemisphere it refers to the motor abilities required. The understanding of sound and interpretation of resonance and interval is RIGHT HEMISPHERE.

An article that appeared in the August 1967 edition of Scientific American by Michael S. Gazzaniga, illustrates tests with people who had had their corpus callosum severed (for various medical reasons) so that the two hemispheres operated independently. (The corpus callosum is the structure connecting the two halves of the cerebral cortex and is largely responsible for the integration of the operations of the two

hemispheres.) We had a case of cross-cuing during a series of tests of whether the right hemisphere could respond verbally to simple red or green stimuli. At first, after either a red or a green light was flashed to the right hemisphere, the patient would guess the color at a chance level, as might be expected if the speech mechanism is solely represented in the left hemisphere. After a few trials, however, the score improved whenever the examiner allowed a second guess.

We soon caught on to the strategy the patient used. If a red light was flashed and the patient by chance guessed red, he would stick with that answer. If the flashed light was red and the patient by chance guessed green, he would frown,

shake his head and then say, "Oh no, I meant red." What was happening was that the right hemisphere saw the red light and heard the left hemisphere make the guess "green." Knowing that the answer was wrong, the right hemisphere precipitated a frown and a shake of the head, which in turn cued in the left hemisphere to the fact that the answer was wrong and that it had better correct itself. We have learned that this cross-cuing mechanism can become extremely refined. The realization that the neurological patient has various strategies at his command emphasizes how difficult it is to obtain a clear neurological description of a human being with brain damage.



munal world of the village to communities in the cities occurring as it is in their society they can very easily identify all nuiseries as being associated with the industrial lords who run the industry down there. They are mostly in their minds English. It doesn't have to be so for this to feel true. If you look further back in their history, they are among the first actually to industrialize but it was always on a very small scale. Big scale industry financing came first from England for the staples. This was the early history of Canada, linked with the fur trade, lumber. Great fortunes were built on this basis but they were all fortunes which were originated and controlled by the British. And the French too. There was a war which was conducted between these two groups of peoples who were trying to strip Canada of furs and resources — and it was won by the English at the expense of the Indians who were, here and the people who became dominant were British. Now this settled down, as you know, in French Canadian History with a constant seeking to establish their identity or their dominance, yet never quite succeeding . . .

MM: This is a good point to flip over to Levesque's talk in New York where he explained to them that he was now leading a country into the same course that the Americans had followed in leaving England. This is a bit of leg pulling.

BN: This is a good example of a switch of a figure - ground relationship which we are always talking about here. That is, Levesque as a demagogue, and this is the demagogic trick. That is, take the present day situation, the figures that are visible, you know, the French Canadian desire for separatism and put it back in another context, a context of 200 years ago in the United States, as if those conditions still existed, which, of course, they don't.

MM: On the other hand the conditions under which America left England are not unlike the conditions under which Quebec is wishing to leave Canada.

BN: That is so far as the visible figures are concerned but as far as the invisible ground is concerned we are living in today the electronic context

MM: Let's not skip too quickly over the visible figures . . .

BN: All right then, the visible figures appear very similar. This is where Levesque's story can have some, if you like, attraction for the French Canadian in that it is possible to say that this is unfinished business, this is the legal case if you like. The French Canadian who says "well . . . we never did have the right to determine our own 'national' identity or our own 'national' future." Notice I am using the word national in quotation marks because that brings up a very special thing that Marshall has been talking about all along — that nationalism only comes through current technology. Before that you have families, that is the relationship between tribes and clans. Well, in French Canada, you have all these things going on and you have the educated people being the highly literate. As a matter of fact they are closer to the people of 18th century France; that is, the age of reason in France, the people who demanded logic in everything and solved all their problems logically. This is the elite of French Canada today. You notice in the Cabinet Ministers that Levesque has chosen. All of them have post graduate degrees, if you please. Now if this isn't the sign of literary elitism and with the French language, which is still more, if you like, specialized in one sense than the English language, this intensifies these 'national' feelings. This is a situation which actually

exists with people trying to complete the business of the 18th century, that is to establish a French nation in North America, which they hadn't succeeded in doing in between time. That is from the top. Now from the bottom you have the other situation — the tribal feeling that is the country people who have always, if you like, they are French in another way, French in the ear, French in a non-literate tradition, in their oral tradition

MM: You are covering an awful lot of ground, Barry! You covered the 18th century in about 3 seconds. Let's pause for a moment. Let's talk about it. The 18th century in France led to the 1789 thing, the blood battle. . . .

BN: The logical outcome — getting rid of the Ancien Regime.

MM: The kind of enlightenment that led to those blood baths is not exactly the kind that is happening today, is it?

BN: No. It's very different today.

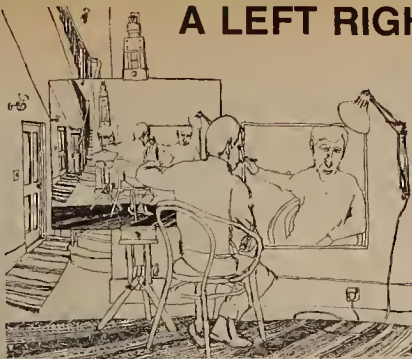
MM: However, if there are parallels there's no harm in looking at them.

Mr. Nevitt's approach is to suggest that the French have a lot of unfinished 18th century business that they are trying to settle right now in Canada. It really doesn't have very much to do with us in English Canada because strangely enough the British bypassed 1789 by having an 'Industrial Revolution much bloodier than 1789. The 1789 which the British bypassed by means of the Industrial Revolution led straight to the world of the job, fragmented work, and the isolated individual. What it has been called is the setting up of a market in land, labour and capital. A money market was set up in England whereby the work ability of anybody could be marketed. Nature, land, Nature became marketable. Nature, land, labour and capital all became purchaseable . . . marketable.

BN: Nature became the market and the law of nature became the laws of the market which is what we are still doing.

MM: That was a flip that wasn't a straight progress. But you see a pattern, the enlightenment marched toward the blood bath of 1789. The British veered off into the Industrial Revolution and let them have their blood bath. The British might have had a blood bath at that period if they hadn't had the Industrial Revolution. They had much the same set of medieval backlog to manage or to liquidate or whatever but French Canada today has been robbed of 1789. . . . The 1789 thing did not happen in French Canada! One of the big gaps I suppose between French Canada and France is precisely the skipping the French Re-

## A LEFT RIGHT PAINTING LESSON



This drawing by Bob Gill gets across a **FEELING** of futility drawing things as you SEE them. Matching the image to "reality" is left hemisphere. This drawing itself leans to the right hemisphere though because of its repetition and inter-val.



Picasso's "Women of Algiers", based on Delacroix's painting of 1834, has been painted as he KNOWS it. The word 'abstract' means: to pull out the visual. There is no visual space in the right hemisphere. There is no visual space in this painting.



A left hemisphere literate painting . . . A MATCHING . . . visual! Fixed space . . . framed.

volution . . . Now . . . I was giving it a moment to sink in. To skip the French Revolution is to have missed a great deal of experience and a great deal of identity quest but French Canada more or less went blindly ahead, minus a Revolution. On the other hand they were living a very violent life . . .

Ann Girard (French Canadian TV journalist): You must remember that the people who were living in French Canada had already been here for almost, for more than a 100 years. They were already Canadian.

MM: Yes . . .

AG: That was a Revolution in its own way.

MM: Yes, because they were leading very violent lives in the out of doors, and it was a rough, really rough life. They didn't need a revolution in order to be tough. However, the revolution had totally different consequences from being a fur trader in Calgary. . . . it's difficult, for me at least, to decide which might have been the better fate. The Revolution opened careers to talents! (Napoleon)



A LEFT hemisphere pussy in process to becoming



A right hemisphere non-literate painting . . . A MAKING . . . non-visual. No borders.

a RIGHT hemisphere pussy cat.



You see, up to

1789 the channelling of human careers had been very much in the world of role playing.

AG: Well that's exactly what I meant. The people who were already in Canada left France because there was no place for them there. If they came to Canada, to the new land, they escaped all the role playing. That is, they could become masters at their trade in two years, instead of having to go 15 in France.

MM: Yes... why we called it a land of opportunity? The opportunity to become a job holder rather than a role player. But now we are flipping back into role playing, in the First World that is. The English industrial world is going back into role playing. "Upstairs, Downstairs" is not accidental, its sudden popularity in North America is worth studying. It's a fascination with role playing and fixed positions, where people "know their place", and that sort of thing. The world of this new series called "Roots" is a strange quest for 'Who am I?' and 'Where did I come from?' and a desire to know one's limits, one's boundaries, one's identity. This new series I am referring to on T.V., 'Roots', I've only seen one episode actually, I'm not sure where it has got to at the present time. It is a significant thing. "The Forsyth Saga" was an earlier gesture in the same direction and it had fantastic popularity in Russia. This 1910 English paternalistic family got tremendous attention and excitement in Russia. All work stopped when it was on the air.

BN: I think one can say that in Russia the classics for the very same reason have enormous audiences, just as the poets have enormous audiences, for Pushkin — for example — 18th century.

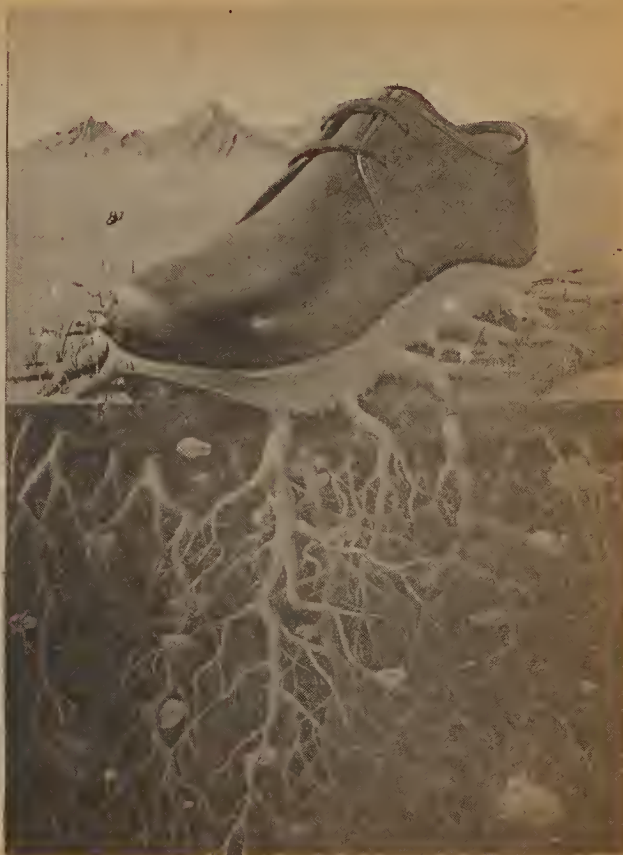
MM: Well nostalgia which you notice in the world of our replays, revivals, is part of this questing for roots. This has something to do with French Canada and separatism. When a young person leaves home looking for identity he severs, so we should know what sort of identity the French hope to find or want to find before they leave... Is it merely a repeat of the one they might have had if they stayed? Is it the desire to become what we are? The Third World in general is quite eager to assume the characteristics of the 19th century, the English 19th century, a world of big productions, big markets and big consumer goods. It seems odd to us who have been through it that anyone would want to do it again.

Carl Scharfe: Does the ground for that environment even exist anymore? A ground for a 19th century environment?

MM: No. With the tremendous reality of the electric power and electric information, the 19th century environment does not exist as a possibility.

CS: So where are they going?

MM: They are obviously not going where they think they are going. They certainly are not. I'm not saying they shouldn't, if they could it might be all right. However, the fact is they are breaking away. Don't worry about whether they do anymore... they already have broken away probably as much as they ever will. Psychologically the breakaway has been complete already. Some of the hardware links still remain but in spirit the breakaway has taken place, the separatism has taken place. On the other hand that is also true of many situations in our world where separation, breakaway has also occurred within many institutions. It's true in religion, education, politics



Earth shoes



Coke is a fuel used to make the hardware of the Industrial Revolution that created robot like specialists, assembly lines, and consumerism — all left hemisphere! Electronic man is not a specialist, but a "man for all seasons" and will want to be educated to be a master of all disciplines to play a role of deep involvement in society. The student of the right hemisphere will demand an extensive 'general

education which specialist professors cannot deliver. Without intense and constant dialogue and interweaving between all disciplines, a 'general education' cannot exist. Except within "specialties" or out of necessity no one talks much to anyone at U of T.

The English Industrial Revolution created the detached emotions of sentimentality combined with wage slavery as

specialized jobs, and fragmented the human psyche. The market cannot deliver. Without intense set up in land, labor, and capital has been a far bloodier and more violent revolution than 1789.

and business. In all those situations massive breakaway or separatism has occurred. Now it's obviously not accidental because it has taken place simultaneously at all levels, in all fields, and I suggest at the moment the dominant pushing up of the right hemisphere of the brain into dominance by the new electric environment is a very active cause, a very potent cause. If the left hemisphere enjoyed 24 centuries of dominance from the 5th century B.C.

until now, it was thanks to the lineality of the environment created by the surfaces of the literacy which included industrialism and assembly line structures and so on. Those all date from the world of the alphabet, the world of the written word. Suddenly we move into a simultaneous world where the sequential written word is no longer dominant. It's still here, but it's dominance is certainly very, very much less and daily getting less and less.





To summarize then we are saying this is, after all, speculative. This is not an attempt at a positive truth. We are saying with the coming of electric surround or environment of simultaneous information the tendency for the right hemisphere to become dominant is the tendency to make First World people into Third World people. That is: our own children are going backwards into the Third World, in tendency and by wish. In reality, most of them are staying around doing much the same old thing. But the desire to break away from the industrial community and he highly pyramided, vertical structured, has been felt by all our young people today. It takes the form of looking for different kinds of entertainment, different sorts of costumes and communes and various groups, grouping of themselves. Now we are saying that French Canada is going through something like that on a big scale but that because it was already Third World, already had many of the advantages of the Third World, its response to this new dominance of the right hemisphere is ambiguous. It's in a sense 'coals to Newcastle', I mean they were already right hemisphere people, and to be suddenly handed an electronic package which made them much more right hemisphere is a strange fate. Remember the right hemisphere tends to favour the ear, music, acoustic space, simultaneity. The French Canadian had this. The world of Jimmy Carter had it by the way — the Deep South. He is the first president from the Deep South, the first ever. Only possible under electronic conditions. His image, from the Deep South, the voice, the rhythms and so on, represents a real revolution in American life, but for French Canada to be told that 'we envy you', 'we really want to be like you', 'we want to acquire your patterns of life', is a kind of treachery in the very moment when they want to be so different they find themselves being admired for what they already were:

I was just thinking about the thing myself. I don't see the pattern very clearly. It's a funny pattern. It's not a logical pattern. It's not logical. There's a huge amount of illogicality in it. Now what could be more strangely illogical than the pronouncement of Davis today? What is his theme of what we must do with French Canada? For French Canada? Voices: Save it. MM: We must save it. From itself??? Voices: Save it from Canada? Save it from another conservative minority government?! BN: I've heard it put the other way by the Globe and Mail: "French Canada should save us from ourselves." MM: This is what we have been saying, that with the Fourth World dominant, with rather the new electronic environment dominant, French Canada is in a position to save us from ourselves. It's in a position to go in the direction that our young people are going. Our young people want to get back to the farm. They want to get their bare feet on the ground again. They do this on the city streets as a token of their unrest. You see people walking around barefoot in the city street. Lady with Rex Hagen: Excuse me, how do you explain the separation in Quebec as them being led by a group of men who are left-brained literates who are very much grounded in that tradition, and yet they are leading a revolution so to speak of the right hemisphere. MM: Yes . . . French Canada is simultaneously enjoying this new electric service. That is, literacy fosters habits of careful ordering of things and putting things in their proper places and it is left hemisphere, and so if you wish to maneuver or manipulate a world of strong left hemisphere characteristics you have to acquire those qualities in order to rule, there is no question. This is a paradox if you wish being admired for what they already were:

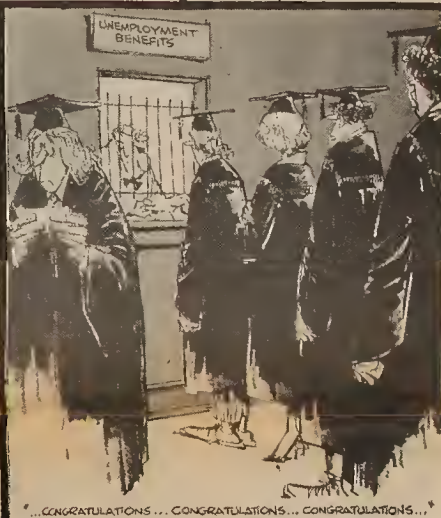
from one state to another you have at first to come from the state from which they wish to leave. French Canada though is full of paradoxes because it has lived through so many regimes. When you think that it took on the Olympic Games, the ultimate form of 19th century competition — nationalism and competition. The Olympic Games are the most extreme example of nationalistic competition in the history of the world and the French Canadians took on the Olympic Games this time. It may be the last time ever! I don't think television made anybody want to see anymore Olympic contests. T.V. cooled the Olympic Games off. Voice: The Canadian government sold us down the river with the amount of money they got for all of that media coverage MM: The Government was the recipient of payment for the showing of the Olympic Games? Voice: No! The Canadian government was the laughing stock of the world! All the major networks were amazed at how little we charged. Look what the Russians are doing, they are charging for the next Olympic Games not only a whopping fee but the American networks have to provide all the cameramen. CBC provided both cameramen in Montreal and . . . MM: Well, what do you make of that in terms of the French Canadian situation. That they should have sponsored the Olympic Games is a paradox because, as I say, this is an extreme form of 19th century nationalism . . . It may have been a challenge to these people, Third World people. Any questions? I think there are a great many questions. CS: It's Moscow that's holding the next games. MM: There again, Nationalism. There's not supposed to be any hint of it in the Soviet Republic is there?

CONTINUED ON PAGE 12

# PIZZA PIZZA PIZZA



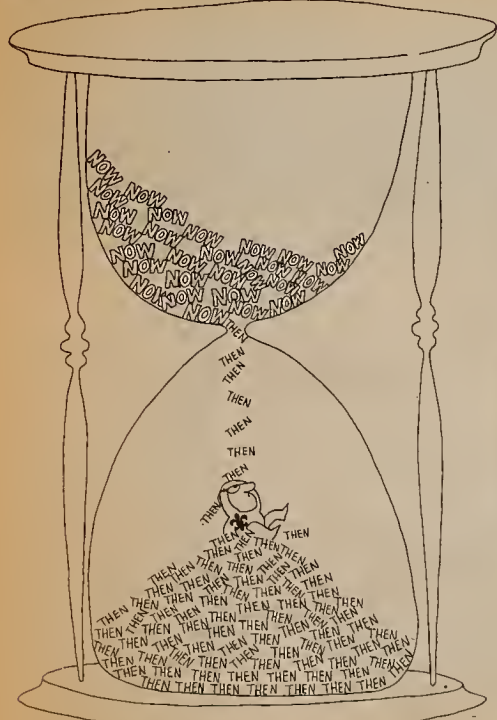
The land of opportunity is the opportunity to get a job.



...CONGRATULATIONS... CONGRATULATIONS... CONGRATULATIONS...

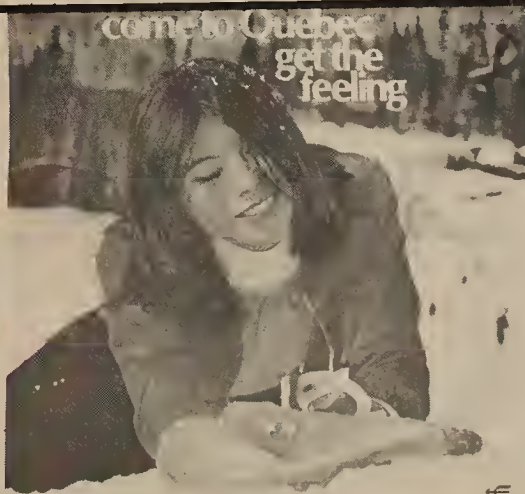
The electronic Fourth World demands role players, people who can make their own work not specialist job seekers. Specialisms in work were passed on long ago to schools and universities where there is frag-

mentation and specialization in learning. Fortunately there is now much unemployment so people can get on with the more interesting task of learning a living.



15. Does Quebec think NOW is THEN? Did Drapeau take on the Olympics as a 19th century exercise? Is Levesque trying to

create a 19th century for Quebec under electronic conditions? With the Fourth World upon us, is not the age of nationalism over?



19. Just when we ARE getting the feeling . . . Quebec is leaving. For Quebecers to be now, admired by English Canada for

what they had been all along seems a form of treachery. English Canada is becoming THIRD WORLD under electronic conditions.

# QUÉBEC QUÉBEC QUÉBEC



## A GROTESQUE

By Janice Blanche Allen and Brian Shelly Nasimok

We met in what could be called Toronto's lower east side Old Angelo's on Elm Street. Michael Boncoeur greeted us at the door, looking dreamy in a smart top (designer) and casual pants. Paul Wallis came in still asleep (he's dreamy looking as well) and we confessed that our only personal knowledge of La Troupe had been provided by Jack Batten (Globe and Mail Columnist). BSN (looking swell in pure Cardin) sat on my right, as there was no reason for him to stand.

According to Jack Batten, the only notable things about La Troupe is MB's lower lip and PW's mistress-wife (Jack Batten was confused about which, if either, she was). Thus BSN and I launched into the following direction of inquiry.

BSN: What about this woman who is somewhere between a mistress and a wife?

PW: Oh God, yeah . . .

JBA: When is she a mistress and when is she a wife?

PW: She hasn't gotten over that (statement) for the last two years.

ALL: Ha, ha, ha.

PW: Shortly after that I had to marry her.

JBA (to MB): I was wondering if your lower lip gave interviews? MB: If we could have sent it out this morning we wouldn't be here. (— Coughing.)

JBA: Oh dear, you're not well.

MB: No, I just got out of bed.

JBA: (Coughing.) I think I got it too.

(Pause)

JBA: This is a special day so we brought you a valentine, all three of you.

MB/PW: (display great emotion and gratitude)

PW: Did you get a press kit?

JBA: I surely did.



## Two-man La Troupe Grotesque

BSN: We can talk about Jack Batten.

PW: I love to talk about Jack Batten. Where is he when we need him?

JBA: What's the date?

BSN: The 14th, it's Valentine's Day dummy.

JBA: It's Valentine's Day and we're at Old Angelos.

BSN: We can watch Sesame Street (on the T.V.)

PW: I don't think I was informed about who you represent.

JBA: Oh, I've been sent by the Innis Herald. But sometimes I

do freelance. One of the colleges at the U of T puts it out.

MB: When does it come out, next week?

BSN: Ya, next week.

JBA: It's too bad you had a bad review in the Varsity.

MB: Yeah.

JBA: I won't write for the Varsity.

MB: I want to see it desperately, but no one will show me.

BSN: Oh?

JBA: I have a copy, but not with me.

PW: I've taken more bad reviews in my time.

JBA: You're tough.

JBA: How long have you been doing this?

PW: Oh, about ten years, eight years actually when I finally got started.

MB: When did we start? Oh, about 1969, and year before that in Vancouver.

PW: And we had our share of bad reviews.

BSN: You both from Vancouver.

PW/MB: Ya - ya.

JBA: I have this theory all . . . do you know that there is hardly anyone in Toronto that is funny, they all seem to be from Vancouver or out west.

BSN: I think it's the shunk theory.

PW: Ya, I thin' so, haven't you noticed. All comics are from out west. I'm trying to think who there is.

BSN: Ah, a lot I know are from Forest Hill.

ALL: Ha, ha, Ya, ya, ya . . .

PW (to BSN): Are you sure you don't want any (coffee)?

BSN: Na, I never touch the stuff.

MB: The only part of the west I recognize is the west of the Rockies.

JBA: So you're now at a point.

PW: It doesn't bother us, oh, I've yet to commit hara-kiri, ha, ha.

MB: Ha, ha. I moved the entire contents of my apartment beside my bed yesterday, you know, I actually have the television in the bedroom.

JBA: Oh wonderful.

MB: I have a cupboard holding up a load of dirty kleenex.

JBA: Oh, yes.

MB: I haven't seen Jackie for about a year and a half now.

PW: Which one do you have here (article)?

BSN: Oh, Outrage In Business.

PW: Oh, that's very good.

MB: I've worked on that one since June.

PW: It's developed like my marriage.

ALL: Ha, ha, ha . . .

BSN (to PW): How's your pet cat?

PW: Oleo, she's pregnant again.

JBA: Is La Troupe Grotesque your real name?

PW: Fortunately, my mother named me that anyway. It was either going to be Fish and Chips or La Troupe Grotesque, and we wisely went with the second.

JBA: Do you play (perform) every night?

PW: Yes, and twice on Friday and Saturday.

MB: Sundays we usually spend in an oxygen tent.

PW: Yesterday I wanted to do something, but I couldn't get off the couch. This Saturday was two very wild crowds, really nice.

The audience gets as good a show as the audience gives. If they sit there with their arms folded they get a competent show. If response rebounds, they get a 100 percent better show.

MB: I mean Monday and Tuesday nights you will get an audience who finds the show really dirt-tee.

JBA: I don't know, in this day and age, it must be hard to do anything reasonably lewd or mildly outrageous.

ALL: Ha, ha, ha . . .

PW: Oh, you'd be surprised.

ALL: (Much laughter.)

PW: You should have seen the audience second show Saturday.

MB: I figured out why the crowd turned into such a mob (second show Saturday).



# bleeping funny



# INTERVIEW

BSN: Why?

JBA: You turned them into a mob?

PW: I think they did that on their own.

JBA: That's wonderful.

BSN: What turned them?

MB: Well, my theory is, in the first act they're just an audience. But in the second act we open it up — ask for improv, then Paul does Will Rogers, which Saturday turned them into a mob. Then after that it was FWCK, FWCK (MB sounded like a duck — in heat).

(Lots of showbiz type talk: CBC, audience quality, blah . . . JBA and BSN turned over tape)

BSN (to MB): I heard something about a singing career?

PW: He (Michael) leap about in the dance career for some time.

BSN: Ballet?

MB (in soto voice): One of the first to dance with the Bolshoi Ballet.

PW: Sounds very probable and it was.

MB: Hurok brought them in. Boys taking dancing were few and far between. So I hauled out and plucked on the stage to do seven performances with the Bolshoi in Vancouver and after that I figured well fuck (laffs), what is left (more laffs). I drank and got divorced. I was washed up for three years.



PLAIN  
BROWN  
WRAPPER



La Troupe Grotesque, Michael Boncoeur (left) and Paul K. Willis (right) with friend — actually he's no friend of theirs, he's just a dummy the guys picked up at a wax museum in Niagara Falls.

MB (drinks coffee): Aahhhh

...

JBA: Has success changed your life? Autograph hounds?

PW: Creditors. (to JBA) Would you like another coffee?

JBA: I'd love one.

PW: I'm a coffee freak. I love it!

JBA: I'd shoot it if I could (General laughs.)

JBA (classic question): Did you meet when you were little kids?

PW: Not that little, we met in math class. We realized how boring it was (we had a mutual hatred for the school . . . was the first thing we had in common) . . . Michael actually met me as I was putting a "Kick Me" sign on the back of a man with an enormous lip . . . Michael was a child actor. I used to see him in various long-running dramas, like the "Littlest Hobo".

BSN: My God!

PW: In fact every so often a young Michael will appear on the T.V. screen without glasses doing his stuff.

PLAIN  
BROWN  
WRAPPER

MB: I once woke up at about 8:30 on a Saturday morning, I don't know, I'm not one to wake up early, stumbled into the living room, turned on the T.V. (Michael imitating Littlest Hobo theme) — I'm travelling, dee, dee, dee, dee, dee . . . and I said "Oh shit, I'm in this one," and I watched this and there were three scenes that I remember distinctly and three scenes I don't remember for the life of me shooting. It was totally gone.

BSN: Were you big in Vancouver?

MB: Oh hot stuff.

PW: Lot's of German immigrants in Vancouver.

Various: Ha, ha, ha . . .

PW: It's funny when you, you assumed that they were all Nazis (ha) and you're probably right.

MB: I had this embarrassing incident with a girl named Heidi who wouldn't put her clothes back on — we were six (ha, ha).

JBA: A young Eva Braun.

PW: Ha, ha, ha. Little bitch, everyone else put their clothes on.

(Noise of coughing, coffee drinking, etc.)

MB: When we first started off with doing our own stuff, after we had clattered around with Beyond the Fringe material for far too long (stolen off records), so we started doing our own stuff and we played the Rock Palace in Vancouver, for the most part it was a regular circus in those days, and God knows what is now, a grain storage house or something, and we and we were playing for 1500 stoned people between bands like the Velvet Underground, and that sort of thing so it was a duty to attract their attention so that's where the "production" first started in the show, with all the explosive thing we could possibly find.

PW: We had a Viet Nam piece. You could only get away with it in the '60s.

MB: Very '60s, very 1968. We opened with a helicopter sound, you know, a spotlight on the balcony. A rope ladder came down and Paul appeared as Bob Hope with flower leis, felt hat and shirt and proceeded to introduce a troupe show and I ended up coming out in a dress in some sort of fashion, I guess I was supposed to be Connie Stevens, I guess. And at the end somehow . . .

PW: To the strains of Hello Dolly, a doll soaked in kerosene would go into flames on the stage . . . light comedy.

JBA/BSN: (Laughs.)

PW: This was going quite well until a group of servicemen came in from the States.

BSN/JBA: Ho, ho, ho.

PW: And as the doll was crumbling, and we were going into our big finale, expecting our much deserved applause, a shout went up from the back . . . (Southern twinge) "It's not like that man."

MB: (Coughs, another cigarette.)

PW: One of the West Coast intellectuals who lived in a hollow tree or something got up and announced that, "Shut up, it was art," and another serviceman got up and said that "he'd been there and it was indeed like that. Dolls did indeed burn like that," and uh, uh, fists flew and eh, Paul and Michael grabbed their little doll, ran for the alley and dumped it out.

ALL: Ha, ha, ha . . .

MB: And 30 minutes later the lights went on and an announcement came on: "There's a lot of bad acid going around. Everybody just calm down, c a l m d o w n. The band will be on in a minute."

PW: So we left for Toronto.

MB: I wanted white boots. I had no idea of budget on anything.

JBA: Hullabaloo style?

MB: Yea, right, go-go boots, and I had a pair of gum boots and half a quart of white latex paint and so I painted them and they looked really awful.

—?: Giggles.

MB: And unfortunately when I walked in them the rubber bent and it cracked. And I walked down into the audience and there still are some, probably, freaked out people, wiped out of their heads on acid, and I had about 40 people looking at nothing but these boots cracking and chipping and saying "they're too heavy. Oh no, I can't take it, Oh, NOooo... OHHH.

PW: It was easy to interest a crowd in the 60's.

Later in the dressing room such important questions were asked like favourite colour, horoscope sign, etc. Paul left for the cleaners and Michael told us about his problems cleaning his wig (we're trying to sell THAT story to LIFE). Anyway after two hours of chatter we parted company, promising we would get together anon, without our trusty tape recorder, have lunch and talk about life.

La Troupe Grotesque will be appearing Mondays through Saturdays at Old Angelo's Tavern, ad infinitum (or until the audience runs out). There are special student rates Monday - Thursday. They have a wild, absurd sense of humour, which makes for a hilarious evening of entertainment. JBA and BSN suggest you don't miss it . . . Next issue, an exclusive interview with Joseph Kant . . . "It's been real."

PLAIN  
BROWN  
WRAPPER



MM: Let's introduce some people Kansas, OISE, and I'm in Continuing Education also. I'm interested in land, film maker — John just say a media as a form of education for word about your work. He's come adults.

here to study at the Centre. By some strange choice, the Canada Council has sent him here.

**John Muller:** Well, I was just lucky towards T.V. That is people really enough to be sent by the Canada up for a long time, many of them for Council. Actually my studies were life, and how they regard television, started in California. That's when I All convicts are apparently now first got in touch with some books of supplied with good T.V. sets. Such Professor McLuhan. Then I ended is the hardship of our prisons. They up my film and television education pass the word along . . . all the new there in San Francisco, went back to gimmicks, all new twists they find in Holland and that's where I've crimes and so on are passed along worked since 1968. Kind of glad to quickly to the boys who are on the be back and see what has been de- way out and are tried out quickly in- veloped. veloped.

MM: In the past year you said you astonishing story of how much tele- have made several films. How many vision has helped to improve the did you say? level of crime. But it's the first time

JM: Twenty five documentaries. I've ever seen a report from a penal That makes approximately two per colony of the effect of television on month so that's working too hard their activities. The effect is total actually.

MM: What kind of materials are you Whether they are in small time or big working with? What sort of time crime. So T.V. has had a tre- documentaries? mendous educational influence on

JM: 16mm films. 75% of which our convicts. Nothing to do with vio- broadcast on television. Films hence by the way. While they are for instance on some of the Dutch getting panicky about violence on heritage in the United States linked television, the convicts are quite to the Bicentennial; some program- quietly, calmly proceeding to im- mes on new school systems in Hol- prove their break-in techniques and land trying to get into a progressive, so on.

way of integrating primary schools **Rex Hagan:** You might wish to and secondary schools and some compare the fact that the private in- documentaries outside television on vestigators recently were quite up in pedestrian problems in so-called re- arms because while the techniques sidential streets which you might displayed on television were indeed need here in Toronto too. I think it up-to-date electronically, the private would be very interesting to see investigators were getting the short what had been developed in Holland end of the stick because they were on this matter. But some of these not being fairly represented and their subject I've done. I worked on last life was not one of glamour and that year also some political specials. indeed they had to follow the letter

MM: What did you do about T.V. of the law and could not break into education on that documentary? places so indeed and the private in

JM: T.V. education that series vestigator was going down and the on how to integrate the media in high criminal was getting a helping hand.

schools and the other documentary MM: The gumshoe's lot is not of that I just told you about was too happy one.

MM: actually mainly, what pos RH: No, definitely not.

are there to integrate prim MM: This is Rex Hagan speaking, ary school more, how do you call it, an old friend from St. Mary's St. without interruptions into a second days when we lived over there. He is dary school. That means how now in the field of T.V. and acting. I build a Middle School — they call it think this is your first visit here isn't in Europe now. It's to make a school, Rex?

go more smoothly from one school RH: I am getting more into litera- into another.

MM: At present that tends to television is having a very bad effect quite a jolt?

JM: It is very. So I was very much my livelihood.

interested in your last book. MM: You say you are tending to get' been printed yet.

MM: You mean the one that hasn't a bit more into literature.

JM: Yes. So that is actually what needs to have a far better shake. I've been visiting a lot of public schools

MM: Well, that's quite a lot. And just been noticing that they can't beside Mr. Muller is Mr. Hickey and are not speaking well, and from CBC. He's not here on anything's hurting and is going to hurt official mission. He's just sitting in, even more.

But you might mention a bit about MM: We have quite a number of your work too Mr. Hickey, what's visitors here tonight. I'm sure I your theme?

Hickey: I am working as a radihere's Mr. Mathias from the London technician at CBC, primarily with Free Press. Could you say a word about what brought you here?

MM: What's been happening there? Mathias: I'll be as brief as possible.

What sort of new developments? I've lived in Toronto for a number of years. I worked for the now defunct Toronto Telegram and at the Free Press, I'm doing a series of stories

Hickey: Not since I've been there. I've only been working with them a couple of months. I am still more or less getting oriented — previous to that, studies in Western Canada and in Calgary I studied radio and television with Professor Young.

MM: I want to just move alone. We have some Sisters here from Kansas. City hiding behind Mr. Fumette.

Sisters, do introduce yourselves.

— Fine. I'm Sister Jeanne d'Arc from Marymount College in Kansas

and my background has been sculp- ture and art history and in the past three years I've been in adult education which is the reason I'm here in Toronto. I'm studying at OISE, studying in the adult education program.

MM: And you have a colleague be- side you? — Yes. Sister Mary Savoy. We're from the same place,

Mathias: Yes. Just by ideas bouncing off one another.

MM: The carem effect? Never heard of that.

Mathias: Yes. Just by ideas bouncing off one another.

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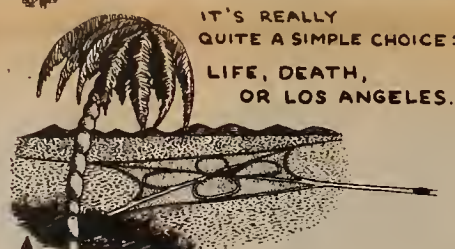


## AN IMPORTANT MESSAGE FROM THE SANDMAN

Suppose you are a college student. Suppose, against all odds, that you graduate at the top of your class, go to the professional school of your choice, strike out into the world and pull down a swell job with plenty of money and lots of opportunity for advancement. Then what? One night, when you least expect it, the same thing will happen to you that happens to everybody else. E. C. K. Read, a member of the Harvard class of 1940, described it in a letter to the *Harvard Bulletin*: "I am back at Harvard. It is exam time. I realize there is one course whose lectures I have not attended and whose books I have not read. I don't even know where the damn class meets. A sense of panic

enfolds me—relieved only by awakening." During the next few months, more than sixty graduates—not just Harvard alumni, either—wrote in to describe similar dreams. What does it all mean? Psychoanalysts believe such dreams represent fear of failure at current undertakings, or attempts to cope with particularly intense emotional situations. But that's what psychoanalysts think *everything* means. The truth is, what you think is ordinary reality is nothing but an illusion, and in actual fact it's exam time, and there is a course whose lectures you have not attended and whose books you have not read, and if you don't wake up *right now*, you've had it and you're going to flunk!

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CALIFORNIA POP POSTCARD

MM: Well, we're bouncing. (People coming in, others moving to make space.) Mr. Fumette is an architect who studies exactly those things. You might wish to comment on Mr. Mathias's project. His project being trying to get some idea of the impact of metropolitan inner city life on people.

Fumette: Those kind of concerns are being reflected now in the 40 foot limit, in construction and the St. Lawrence housing development which is employing what is called low rise high density techniques which is a study that came out of New York which addresses itself to the kinds of issues you are talking about. Scale, and impact of grandiose schemes. It's strange to note that you can get the same density that typical high rise buildings achieve — like 70 units per acre — with typical low rise construction.

MM: walk up apartments, . . . things that people know how to use and can relate to. People don't seem to know how to use high rise apartments. They don't know what to do with the space that's left over. The park, whose space is it? It ends up being nobody's space. The issues you are talking about are being dealt with in some areas, you might look at St. Lawrence Housing Development

and see how the concerns for human scale are being employed in a physical building.

MM: We have Joe Keogh here, from York University. He teaches media up there. Do you have any thoughts you'd like to pass along?

Joe Keogh: Only on page 22 of the current *Inns Herald* (Jan.)

MM: You have some observations on the habit of speaking aloud? Talking to oneself he says . . .

JK: As a result of a couple of months of High School supply teaching as a matter of fact. Being an old college teacher suddenly discovering the drives of grade 9's, it occurred to me that the average student in today's elementary and secondary schools when he is apparently thinking, is not doing the old literary routine of sub vocalizing. He's not talking to himself, which is the accepted critical, logical method, post renaissance method, of thought. He is more frequently than not listening to himself, and it's a form of meditation that is not liturgical or at least it's liturgical only in the sense that it comes from the new media . . .

MM: A kind of inner trip?

JK: He is replaying all the radio and T.V. programmes he's heard in the last week, the last 24 hours.

### SONAMBULIST CITY? THE DREAM WEAVER CAPITAL?

Are all print and graphic media, radio and TV stations and movie houses — dream weavers? If we purge the images of the day while we sleep, Joe Keogh asks is the sonambulism found in students an attempt by them to purge the overload of images of TV, movies, etc., by a waking sleep? Should man turn off entire media service environments periodically to effect control, or perhaps just to stay AWAKE? Brownouts and blackouts usually carry with them a great feeling of relief along with inconvenience.

MM: When we go to sleep is it not expected that we shall scrub, launder and scrub the imagery of the day? We purge the images of the day as we sleep. But you are saying that this activity consists of purging the past years of experience?

JK: It may account for the sonambulistic factor of a great many classrooms. The sleep may take place in our waking hours. Had you thought of it?

MM: I'm thinking about it. We have some other visitors here tonight. Mrs. Bathia from McMaster, actually Mohawk College. She is a personal friend of Mrs. Gandhi. Have you any kind words to say about Mrs. Gandhi tonight?

Mrs. Bathia: Well, I'm not exactly in touch. I was there last year and that's about all, and things are very changed and erratic and sudden and so on. I can't say very much because people tend to think in other ways and when I knew her she was much younger and we sort of studied together but she has gone a different way. I can't say what she is doing now.

MM: It doesn't seem to carry much favour with the press? Mrs. B.: Yes.



MM: Now who else are visitors here tonight?

Michael Casey: I'm Michael Casey from Dublin, South of Ireland. As you might guess, I'm a priest in the Dublin Diocese, a Catholic priest, and am in Toronto studying Community Development, and many people ask me why I came to Toronto, and Canada, to study community, coming from Ireland . . . there's a lot happening here at the moment.

MM: How long have you been here?

MC: Just since August.

MM: Have you had any luck in discovering the qualities in community in Canada? If any?

MC: Well . . . it's just a superficial look. A first impression. One thing the Canadian people don't appreciate about themselves and that's the fact that I think they are very reasonable people, that they reason things out quite a lot, and I'm not now comparing that to the sort of worst patterns of the Irish — fighting Irish etc., that we fight when we disagree and that, but I think that Canadians are quite reasonable in lots of differences they have. They think quite a good lot about things and that's a first impression, and they are all surprised when I say that. That's a useful attitude in a community.

MM: Land of Rye and Caution . . . Canadians are a cautious people and this may come partly from the Scottish sector. But, no, I don't think we are exactly fiery people but our encounters with the French Canadians will probably test us very much.

MC: Well, I'd that in mind, you know. Sort of reminds me of home. But I do think it's, they may be cautious, but it's a useful quality which they shouldn't throw away rather quickly, like being able to discuss things, and get on together as we should. The other thing that struck me about Canada which again is the superficial, the fact that friendships are rather transient here. Friendship is a . . . very nice people to meet, friendly people but lasting friendships, from my point of view, what I've seen so far, is something which is . . . a pragmatic approach to friendship.

MM: Do you see any reasons why that might be so, that is in the external world?

MC: I don't.

MM: You know we have this incredible turnover of habitations. Four years is the average maximum dwelling period. People are on the move all the time. There isn't much incentive to form lasting friendships when you know you will be forming new friendships a few miles away very soon.

MC: Yes, there have been some suggestions. I've been trying to find out what was the reason. They were saying more mobility etc. Besides, I worry about this, is the fact that quite a lot of people say, well, we don't really need friends, you know. I can get on without friends, quite often, you know, and I realize that really nobody can get on without friends.

MM: You encounter that attitude quite a bit do you?

MC: Quite a lot of people say more by their attitude really than by the way we say it. I'll make friends if I like them and they are useful, not to use them, but if they are useful to me here and now. People like that are, maybe more often, the ones most of all who need friends and are surprised then when they haven't got any . . .

MM: I think that's very interesting what you say. There is the two car family which is not exactly indicated as a place of friendship. But rapid turnover in acquaintances. The idea that we don't need friends is strange. It has maybe something to do with that much-earlier pioneer attitude. The pioneers came over here not expecting to have any friends, but they

IF NORTH AMERICANS  
ARE SOCIAL AND  
ENTERTAINING AT HOME  
BUT HOSTILE AND PRIVATE  
OUTSIDE...



AND EUROPEANS SEEK  
PRIVACY AT HOME BUT  
TREAT THE OUT-OF-DOORS  
AS A SOCIAL ENVIRONMENT



WHY ARN'T WE LIVING  
IN PARIS?



I'M AN UGLY AMERICAN  
IN MY OWN HOME!



felt they were so sufficiently self-reliant to be able to make it without. And the pioneers all tended to strike social.

That attitude. That's at least 200 years ago, but they were very proud of their self-reliance, their capacity to make it without friends, so they would live miles and miles apart, alone and that was one of the techniques by which the continent was opened up. Community in those towns was a very strange thing of course.

Too. There is a hang over from that period that you may have or may not have noticed — that North Americans go outside to be alone and they go home to be social, whereas Europeans go outside to be social and home to be alone. We reversed that attitude and it comes from that ancient period or former period when pioneers got here to tame the wilderness, to fight. When they went outside, they went outside to fight with their axes and their weapons, their guns. They take it for granted, but do their thinking so in the sense of profound relation to community, what you've come to study. The motor car is really the antithesis of community and yet it is the central fact of our lives.

Questioner: How would you explain the car pool then? MM: It doesn't work. It isn't used. It's a phrase honoured in the breach not the observance. Car pools never have worked. Often called upon in national emergencies and so on but for daily use they don't work now and they never have worked. Do you know any car pools yourself? I don't think there is such a thing, except by dire necessity. Another aspect of that community thing is in order that we take strangers home without a second thought, we bring strangers into our homes at the drop of a hat . . . because home is where we are friendly, kindly and hospitable . . . but outside the home — no. We would never take anybody to dine outside. Unheard of.

MC: What really surprises me is the fact that people here are, they are

very friendly, very sociable people and that, you know, when you meet them at work etc. but there is contradiction in following through of friendships and that. I was rather surprised at that.

MM: It's a kind of specialism, that the job or the various areas in which you meet people. You don't give yourself, you specialize. Well, friendship in your sense is a kind of giving that requires a lot of time and devotion to achieve. No, it's alien I think to North Americans. Any more visitors here?

You wanted to comment on Father Casey's comments? Go ahead.

John Muller: Well we had the oil crisis in Europe. People tried to set up car pools. It didn't work to a certain extent. Even a television pool was in the minds of some people. But what I think it counts also for Europe somehow. Real friendship only starts when you have gone through something together, through a crisis maybe. I think the Canadians who went through the







# The INNIS HERALD

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## Wake

In Memory of Ten Former Homes

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Come and revel in the lighter side of this sad death

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B.Y.O.B



# HOW LONG WILL IT TAKE TILL THEY KNOW THAT MORE CAN ONLY BE LESS.



## SMC PAPER SHUTS DOWN



Letters

Enclosed is a copy of the St. Michael's College Student Newspaper **The Mike**. We would like to call your attention to our editorial in this issue. In it we call for a referendum to be held concerning some key points listed below. This referendum was rejected by the St. Mike's Student Union. We feel that such a move is irresponsible and threatens the existence of student journalism on the St. Michael's College campus. We the editors feel this action was close-minded and displays a lack of concern on the part of SMCSU.

### KEY POINTS:

1. The **MIKE** needs a larger office, preferably one some distance from the SMCSU office. A newspaper cannot report objectively on the activities of people it shares office space with. Obviously there are difficulties in obtaining space on the SMC campus that students have little control over, but the Students' Union must press for better facilities for its paper.
2. The editor of the paper should be a part-time student or a full-time student on temporary leave from his studies.
3. The editor should be paid for his services. No student can be asked to take a year off from his studies without some financial assistance.
4. The paper should obtain funding from SAC and circulate copies across the U. of T. campus.

Ed Hyer and Jack Hill





Harold Innis 1884-1952

Harold Innis'

## IDEA FILE

"It is written but I say unto you" is a powerful directive to Western Civilization. From preface, *Empire and Communications*

"The Idea File"

itself, actually does exist here at the U of T and is available for your perusal.

"It represented simply ideas which came to him at various times touching upon all sorts of different subjects. Some of these ideas may well have been prompted by books he was reading or by people he was talking with. But, however at the moment they were arrived at, it is clear that they were very much a product of his thought. Through these notes, as a result we come close to following the inner processes of his mind."

— from prefatory note by S.D. Clark

**CHINA** — Did Chinese photographs and complex writing seem to give scholars a basis of continuity; or of constant selection of able individuals.

Paper — restricted script China — scholar administration — gap available for Buddhism — development of printing — alphabet — west — printing — wide dissemination — nationalism. Translation implies adaptation of product of one culture to the peculiarities of another culture — papyrus to parchment, paper from China to Europe. Accentuates importance of cultural factors. How far writing makes possible retention of certain basic elements throughout history of civilization and thus introduces a relatively uniform element by which later civilizations become familiar with earlier civilization and thus introduces a relatively uniform element by which later civilizations become familiar with earlier civilizations and information in varied character passed from earliest to latest — in China with little change in script it can be passed on more or less intact. In regions where translation necessary modification develops and restricts borrowing over long period or adapts material borrowed making for greater efficiency.

Chinese ideograph developed through fairs into half-phonetic half-ideograph with rhyming — apparently basis of literature 1000-700 B.C. Drift of phonetics from words or lack of adaptability of words in contrast with alphabet meant continuation of short terse written language and great variety of spoken

language. Literature becomes writing rather than oral. But continuity of written languages resists influence of time whereas with alphabet adapted to sound script drifts with time and it becomes necessary to study other languages as well as one's own language at earlier date. Poetry apt to flourish at periods before writing crystallizes or influences language — basic English apt to destroy poetry — alphabet tends to destroy continuity — imposes penalties of translation. Implications of flexible language to social and political institutions — emphasis on change.

Chinese language restricted possibility of continued control by invaders — emphasized literature, rather than science. Chinese writing with brush meant slow artistic work compared with rapid block printing of Buddhist. Paper — emphasis on space — political organization in China.

Importance of communism as a western phenomenon in spreading over China — impact of west through Marx first in Russia then in China — Marx a forerunner of industrialism in other civilizations.

Geographic costs of transportation in India and China checked capitalism.

Mongols with invention of spur developed in military strength to destroy monopoly of knowledge in China in east and among Moslems in Khwarizm — merchants assisted Genghis Khan in order to secure order for trade — reliance of trade on force to overcome monopoly of knowledge and defeat its inequities.

Chinese not adapted to legal possibilities. Significance of brush to China contrasted with stylus developing into pen.

Spread of printing and use of paper result of attempt to introduce a foreign religion, Buddhism, into China — i.e. use as tool for diffusion on mass scale — adaptability to images — consequent impact on Europe — papyrus less adapted to images and implied hand writing and with demands of trade made for cursiveness.

Chinese — 14,000 characters and 400 syllables — result difficult to understand conversations without getting context or beginning of discussion as same words with different meanings. Written language understood over wide areas whereas oral language difficult to understand.

China an illustration of a civilization based on scholarship — attempt to attract ablest in intellectual sense into field of government. Breakdown with neglect of essential function of scholarship and emphasis on cleverness rather than capacity.

Conflict between Russia and China in marginal area — nomad of steppe versus forest in Russia and versus agriculture in China — Ebb and flow probably prevented written language and kept oral tradition active — conqueror absorbing conquered language and rigidity of written language not evident.

Limitation of language in China prevented healthy growth of public opinion and led to crashes.

Japanese and Chinese require long period of elementary instruction to master written characters and hence drain on intellectual energy in education — fondness for English and German explained by difficulties of own language particularly in science — lack of flexibility — Eyesight of Japanese notoriously bad.

Learned class in China parallels position of learned class in Europe but latter less able to build up monopoly and adjustments easier. Importance of Chinese relative sim-

licity serving to link vast areas of varying dialects — alternative attempt to make language known to all population but adaptation involves breakdown in separate vernaculars. Rome unable to teach all population and growth of learned class — encrustment of dead languages. Spread of parliamentary system to Europe a reflection of the power of the press to link written to oral and success dependent on penetration of learning or breaking down of monopoly of learned class. How far lack of clear division between possession and ownership in England necessitated building up of common law, jury and parliamentary system. Complexity of Chinese alphabet gave power to class in whose hands writing concentrated.

Chinese — limited alphabet — writing class restricts growth of law and accentuates religion — personal law — Extent of Roman empire emphasized written tradition of law — ownership and possession not sharply separated in England as in Roman law led to attempts to find out what law was — How far writing at basis of class structure and consequently permitting organization of force — China unable to develop class structure suited to force.

Emphasis on classics in examinations — systematic screening of ability — doing away with old system reduces efficiency of mobility — lack of effective screening device and emphasis on cleverness — corrupt government. Taoism more wide spread as religion. Pearl Buck and Pearl Harbour greatest weakness of U.S. — difficult to get balanced picture of confused civilization. Dominicans appealed to Pope objecting to Jesuits admitting ancestor worship as memorial service — objection to Pope's questioning of Emperor's work led to his banishing all Christian missions. Ritchie — powerful Jesuit — rights controversy — Rivalry of monasteries in Church weakened its position in China with strong emperor worship and powerful family tradition and ancestor worship.

See also Alexandra, p. 13; Alphabet, p. 15; Buddhism, p. 47; Price System, p. 270; Printing, p. 278; Teggart, p. 320; Writing, p. 346.

## China and Christianity

**CHRISTIANITY** — Christians accept idea of justice and charity only for the sake of his salvation.

How far writing emphasizes universals — oral tradition a hierarchy — i.e. Christianity.

Emphasis on Bible reading in early Christian church among Greeks explains concern of orthodox church in translations and development of nationalist literature — power of religion in East in relation to language. Contrast with West placing Creed above Scriptures and emphasizing apostolic order of bishops and apostolic rule of faith.

How far Christianity a religion of persecution as compared with others — Mohammedan, Buddhism, etc.

Dangers of doing good — gives people a sense of power and a fanatical belief that they use their power for good — support of Christianity to bureaucracy.

Dangers of Christianity with emphasis on individualism and constant threat of individualism in search of individuals for power — demand for change and instability. Strong impress of Rome on church.

Problem of change in religion — Constantine to escape from Roman gods assisting Maxentius — relied on Christianity. Facilitated despoiling of pagan temples and use of gold to support currency — paralleling Henry VIII and monasteries.

(Weber) Christianity meant freedom from superstition as basis of rational state — law. Importance of Protestantism and asceticism to capitalism.

Jews helped to make Christianity tolerable and to check fanaticism.

Christianity emphasized oral tradition in early stages probably with strongly entrenched written tradition of Jews.

Linking of Christianity to politics under Constantine followed by large scale adoption of Christianity by rulers and in turn by subjects — basis of savagery peculiar to Christianity — unable to assimilate save barbaric elements in effective fashion — Inquisition — Crusades — destruction of life in Thirty Years' War.

Christianity spread to West where books not entrenched as in East.

Christianity — Jesus reflecting oral tradition in opposition to book — coming from rural areas. He

spoke as one with authority. Roman Empire — adoption of Latin in Romania and elsewhere important in holding Empire together — Christianity and national conversation created literature and separate linguistic development.

Ancestor worship adapted to military efficiency social efficiency or effectiveness of group to survive in competition with other groups. Powerful sanctions for conduct — Christianity and consideration of future gave basis for Church — so strong as to weaken state. Modern western period — release from autocracy of Church and growth of altruism and political emancipation.

Christianity developed by church used atonement (fall of Man) and immortality to develop its position. Greeks shifted from several gods to philosophy or poetry to prose — approached universal from philosophic rather than religious but not adequate to resist spread of religion and empire traditions — rhetoric and law in Rome.

## Media Merangue

It's Media Merangue time and speaking of merangue, next time you go into your local supermarket you might find Ludwig von Beethoven on sale near the pie filling. Someone is marketing the "best" of Ludwig von. Main idea being: you don't have to listen to it all to get the "best". Wouldn't it be nice if these same people started marketing and promoting the sale of a little literature. Pick up a little Pynchon near the frozen peas, Mikhail Sholokov beside the Miracle Whip, Thoreau in the veg section. Faulkner among the laxatives, Atwood cheek to cheek with Smarties. You could read your way through your shopping, bouncing down the aisles to a bit of Joyce, cruising through the hardware section submerged in The Wasteland: "Because I do not hope to turn again/ Because I do not hope/ Because I do not hope to turn . . ."

The printed word comes to the marketplace. Big bargains on complete Vonnegut and with a giant box of Sudz a free copy of Anna

Karenina. Infectious. But bad for business. One thing about a book, you don't have to put it on a machine to start enjoying it. You can plunge in anywhere. Don't look for the meat mean, he's in the freezer changing his mind reading Paradise Lost and glancing nervously at a sheep's carcass. The manager's de-vouring Blake, so sorry no time to look for your yogurt lady:

"Crave not for the Mortal & perish Delights, but leave them To the weak, and pity the weak as your Infant care. Break not Forth in your Wrath, lest you also are vegetated by Tizrah."

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Watched 2001 on the tube. Same old complaint. It was diminished in phosphor dots. But not entirely. The feeling of space was there as I watched it on a 6 inch machine in Union Station, casually sucking up space food, sipping other-worldly coffee, alien porters in red caps, trudging around.

They shouldn't tear Union Station down. CFTO should revive the

"Starlost" (Harlan Elliott's miscreant child which he later abandoned on Bassett's doorstep) and use the place as a giant sound stage. Imagine the plots that could be woven around a time warp passing through a certain cubicle in the men's facility, or the weird race of the Drones for Go trains. Some enterprising person should invent a board game: one to one thousand players, no dice all elbows. You fail to purchase Wintario ticket, go back to subway; you miss train go directly to Monitor Row and watch 2001 in black and white; you eat on the run go directly to Newmarket . . . go directly to Newmarket . . . go directly to Newmarket . . . go directly to Newmarket . . .

Hilton Wasteland





Would You Lend This Lady Your Library Card?

Bronco Horvath writes . . .

## A Discourse That Tripped On Itself

It's fairly easy to group social phenomena such as orphanages, day-care centres, leper colonies, sanatoria, universities, prisons, finishing schools, etc. into a single class in which control is justified on the grounds of deprivation. While some of these institutions control social failures (outcasts), others control those who are not yet ready for that big exam. *The function of the university is essentially rehabilitative, to turn you from a teenager into a hove*, to move you from the centre to, psychologically, if not socially, the periphery, to the area of monopoly control, performance rating, budgeting, down into the substrata. Teenagers are characteristic of the centre, threatening, uncontrolled and yet pliable. The Teenager is the central mythical creature of the electronic media. The university is going to separate you from the only important myth most people today have ever had, by posing the suggestion that a repeating, degenerating version of teenage life is the only alternative to it. It alone is capable of leading you out of your electronically induced mythopoeic state and give you critical awareness. Critical awareness means understanding archeological discourse, identifying with and becoming part of the substrata, a disengagement from culture in favour of rule following. What it offers to do is pare down, dissect, analyze the myth and resurrect you as the *adult*, cynical consumer.

Let's try to imagine our ideal Dick and Jane, her first since we can easily make short change of him. She's eighteen, suburban, still learning how to apply her mascara and hold her cigarette. What does she read: Atwood. Cumus. Lawrence. Peo-

ple, Vogue, maybe even Cosmo. She wants to (or has to) spend a summer in Europe, find time this year to read Gide or Dostoyevsky. She's going to study French or Fine Art or Anthro or Psych, maybe go into Child Study or OCE. There's her father, successful, fat and stupid. There's her mother, slim, tastefully dressed, almost chic, even a bit trendy (reads Toronto Life, got into French cooking, ventures to Kensington, harbours secret artistic inclinations, maybe even into pottery, macrame or amateur theatre). Young women have far more articulated fantasies than guys probably because in general among the middle class they have a much more developed model in their mothers. The middle class offers few chances for males to develop. There are no decent street corners in the suburbs, bowling is out, people don't play pool or form rock bands anymore. So he drinks, smokes, reads the Stone, goes to see the heavy bands at the gardens. What does he talk about. Well, from much eavesdropping in the Arbour Room — hockey, the Chinese, booze, the Pakis, cranning equations, fags, Led Zeppelin and girls. He's already developed that incredible Toronto accent — loud, almost nasal, rising to a stress on the last word and descending into a guffaw. I've often investigated where that accent (and others in the Arbour Room) come from and have finally realized that they don't come from anywhere. They're the U of T accents, the perfect mode for the conversation — only the fags don't adopt it.

So you arrive. If you're adventurous you might even move downtown, but probably you don't. Finances you know; besides there's your mother's car. You're initiated

through registration. If you don't realize after this that the first requirement of a postulant is self-abasement you may as well go back to the suburbs. Having fixed on your courses, you are now ready to proceed on your daily rounds. Any adventurous and ambitious student (and many who aren't) will soon come into contact with the University of Toronto Library system. (I apologize for taking so long to reach the topic that I was supposed to write on.) It seems that most students dislike dealing with this institution. What are the complaints — its size, impersonality, unfriendly staff, books that are always out and sheer difficulty of finding material. I think that the last complaint is the crucial one and the key to understanding people's frustration. You are suddenly forced to engage in "information retrieval".

There are two points to be made about "information retrieval". The first is that it is the central mode of being, activity of the university community. The second is that for those who have been recently injected into the university, it totally reverses their relation to information. One is no longer receiving information, one is retrieving it, suddenly expelled from the electronic womb and forced to bore into the substrata. The unsystematized nature of electronic information which exists in the interplay between an immediate time/place relevance and its essentially timeless irrelevance is to be replaced by a rule governed system of knowledge with no relevance to time and place but ordered within a spatial/chronological interior design. In the 19th century framework of footnoting, embedded in a series of discreet DISCIP- emphasis was an accumulation of LINES. The one thing that no one artifacts — the living room as a cul-

does in a university library is browse, you just search. Where does one look? From where does one retrieve this information? From a system of classification, indexing, footnoting, bibliographing, abstracting, ordering etc. The book as a discreet artifact has disappeared with no more relevance in this system than does the individual TV show have in the importance of the effect television as a phenomenon.

Complaints about the impersonality of the library or the university are totally out of place. The destruction of the individual is seen by the library administration in terms of facilitating information retrieval. The impersonality of the teaching system and the library system are complementary, reinforcing, mutually co-existing. To destroy the impersonality, to restore the individual person or artifact would in effect destroy the rehabilitative function of the university. Only by defining the individual as a discipline can the university remain outside of the undisciplined information bombardment/ reception that surrounds it. What is this discipline going to do for you? Well, prevent you from becoming (or relapsing into being) the *typical* consumer (shades of Mary Hartmann) and make you the *discerning* consumer. With this notion in mind the parallel between adapting oneself to the university discipline and the *Toronto Life* style begins to emerge. It is not so much what you know as how you know, how you order it.

Think of the analogy between 19th and 20th century concepts of within a spatial/chronological interior design. In the 19th century framework of footnoting, embedded in a series of discreet DISCIP- emphasis was an accumulation of LINES. The one thing that no one artifacts — the living room as a cultural warehouse. In the 20th century with the spread of consumerism and the spreading out of culture through the electronic media, the concept becomes no longer socially visible nor, with the necessity of focussing the room around the sources of electronic information, functionally viable. The emphasis now becomes functional, stressing order, structure. It's not what you have but how you have. The only way to prevent simple, undifferentiated consumerism (whether of things or information) from triumphing is to emphasize an order of knowing. The university in its present size emerged not merely to service industry but to inculcate an order of knowledge in the emergent middle class. The difference between artifact and information is obliterated no matter where you sit in society. The relevant question is one's ability to order units.

The university accommodates this dissolution in a society where production and consumption of whatever nature seem to exist in two separate universes. The actual physical operation of a system like the U of T library probably has no interest to nearly all students. The mass of drudgery and labour needed to maintain such a system (or any other) is foreign to the endeavour. A system based on archeology can concern itself with nothing but the spatial/temporal ordering of its units (of whatever sort) with its supposed artifacts.

Once Eros ordered chaos, now it's just the essay lab.

by Bronco Horvath



## Review

## TOPSOIL

Topsoil by Joe Rosenblatt (Press Porcupine, 272 pp., \$7.95)  
Reviewed by Ben Volman

Just about now would be a good time for Joe Rosenblatt to come up with a "Selected Poems". That's the sort of reasoning behind this book, Topsoil. But it is not quite that. Made up of three previously published volumes (Bumblebee Dithyramb, Blind Photographer, and Dream Craters) and some previously unpublished material we get a view of some of the earliest sound poetry right up to the present prose forms. If you were turned on by the latest book, Virgins & Vampires, but found the earlier volumes either unappealing singly, or inaccessible, you're going to enjoy this. Of course, if you do not yet know one of Toronto's most important and more original artist/poets you're going to be pleasantly shook up.

It's good to see these books together under one cover. Continuity underlies the depth and complexity of Rosenblatt's development. You can see the personal coming out of the specific perception. Most artists grow through the exploration of an interface between two routines.

Rosenblatt inhabits the shifting line between man, the animal within nature, and social, invented man, inside a world he has invented to replace the natural. There emerges a middle ground — the poet as bullfrog; wide-eyed and a love belch in the night.

THE ANIMAL SHOVS HIS BEING, HIS VITALITY, INTO THE ORIFICE OF THE FLOWER AND THE VAGINAL MUSCLES CONTRACT, HOLDING THE LOVELY BUMBLEBEE UNTIL THE ACT, THAT VERY HOLY ACT (PURE ODORLESS CARNALITY) IS OVER. THE FLOWER SIGHS, THE VIRILE

## BEE GOES TO ANOTHER FLOWER

Nothing is strained here. The poet has not taken himself too seriously, but he takes us with him. The result is rewarding, as any new perception should be. Which reminds me: this is one hell of a funny book. There were lots of times I broke up, and the poetry is not just for laughs, but has a sheer exuberance that makes it credible as poetry. It works the other way too, and Rosenblatt can sustain an amazing fragility:

Love

A week Koala bear climbs soft branches of your fingers, rubs his worldly nose into the palm's eucalyptus. Like a wild wallaby, a loose-skinned tangerine, the heart leaps out.

At its best there is just a strong, natural, satisfying experience where nothing gets between you and the poet. He pushes back the garbage visionaries with their images of "poet as myth."

the eye is made of sleep the eye is made of blood under the bed of death under the bed of earth the fingers opened the eye & the dark flower in the oil . . .

The pen and ink drawings are as raw and perceptive as the words. Rosenblatt is one of the country's best poets for language, and the art gives the same sensation of being spoken to through the eye. The simple, sparse drawings at the front of the book attract me most, but there are many fine examples to choose from, including social satire, animal

portraits, etc. The opening preface is not telling the whole story in saying that a "complete new selection of drawings has been added." There are a number taken from the previous volumes (including the hilarious Bathtub Suite), but there is too much new stuff to complain.

There is one sad comment which has to be made. This book is too good and too large not to have either a concise (i.e. poem by poem) contents page or a detailed index. It is impossible to keep track of your reading, or find the poems you like, and would like to have ready for reference next time you pull out the book. This is not a mistake, or a gimmick — it's an attitude. A publisher who won't supply some sort of index just has no respect for the poet's public. I also had a hard time scrambling to figure out if all the contents of the original books is included, and while I caught only one poem missing, and there are probably more, the cutting is obviously minimal or won't be missed.

Rosenblatt is the sort of poet everybody assumes Toronto has, or ought to have — original, down-to-earth, consistent, productive, subtly intellectual, but no less satisfying for that. For many of us aspiring poets, for the accomplished elite, and for the crowd that regularly gathers in small readings around town, he is a rallying point. Even for those who don't buy the books, but spend long hours in front of the shelves at SCM or Bob Miller, this is a welcome addition. Rosenblatt is one of the earth's voices everything else is just documents.

Ben Volman



gourmet, by weezy

## I COVER THE CAMPUS

## A Lucky Thing February Has Only 28 Days

Well, if your social calendar at all resembled mine you will have begun to feel the spine-tingling thrill of spring social fever. Gone are the days of galloping introspection, as we surge forth, overcome with galloping consumption!

In the last little while, there have been several notable events. Went to a benefit for a poor professor who had come out of the closet about his heterosexuality. Well, you know what he got for his honesty. The poor dear was positively excluded; even his schnauzer began to shun him.

The crowd that came out for the event was a bit edgy at first — and why not? I mean, by virtue of being there at all, we were all *suspect* heterosexuals.

Afterwards, the talk drifted to the problems a heterosexual faces in our world today, and even the obstacles facing one in a supposedly sophisticated university environ.

The catering was lovely, and, need I mention it, 'meat and potatoes'. A dance afterwards proved charming, after you became accustomed to the sight of males dancing cheek to cheek with females.

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On a different note, Valentine's Day, 1977, proved charming and innovative for this author. Though I can't possibly include the entire bulk of messages received, I'll share with you the most charming and clever Valentine greeting that came to me.

From a gentleman caller in the medical profession I received a real human heart with the inscription (stitched on the actual organ) — "My heart belongs to You". (It wasn't really still beating, but could have been if he'd been clever enough to insert a pacer, so I wasn't truly impressed. Don't think me heartless).

... And the parties! An unusual friend of mine, who is into theatre, and cruelty, and theatre of cruelty, gave an unusual affair that was a smash. We started with a lovely, heart of palm salad, and progressed through a deliciously hearty meal.

The host, who had a terrific fire blazing, provided for the finale a spectacle to end all others. He ripped off his clothes, and grasping a heart shaped brand that had been heating all evening, inscribed it in his chest. Unfortunately, it came out upside down, and he resembled a playing card, not a Valentine card. O well, some people are all content and no form

BY JANIS B. ALLEN

Arright, pins fanatics, let's have represents (the form's limitations). A serious philosophical discussion Pinball is not just a psychic, about pinball. We'll cut the legal philosophic, socio-sexual art form, crap about gambling, we'll slash it is also regarded as a sport, basic away financial woes, we'll get down cally because it is instantaneous, to the crux of the jist. Pinball is an art plays are created in reaction to other form. All you hardened miscreants plays and cease to be as soon as their out there, be you a hardened, mis-function is fulfilled yet their prescient, unemployable, English once is recorded in little digits and major or a hardened, miscreant, perhaps something called in various tally employable engineering major, pins circles "Free Games", you are artists. Only people like you "Freebies", "Thwawks", know this. The average joe or suzy "Music", and other myriad and who plays a couple of games in some multitudinous labels. There is, in stupid arcade downtown on a Satur- other words, an aesthetic quality to day night and lose miserably but pinball just as there is to making giggle all the time they play, they pottery, high-jumping, painting, don't know what the hell this col-photographing, and so on. If video-umn is suggesting. For them it is tape ever teams up with pinball the fleeting entertainment. For you pins Art Gallery of Ontario will be open-artists, it is Life and Death, Intrin- a new wing to house recorded cate Purposelessness, for them it is versions of famous games and The Height of Boredom. This is an peopl wishing to view them will underground thing you're doing, have to feed the machine a quarter, you realize, getting to know a press the button and this makes the machine like it was your best friend. Art Gallery of Ontario people Acquainting yourself with what VERY HAPPY and supports the others regard as an unthinking, artist's habits as well. There it is: an primitive stimulus-reactive type insulated, perpetual art form which thing. You know that in Reality they not only is capable of satisfying the are relatively intelligent (if not emo-artist and the audience, but in the tional), the kind of thing one could long run capable of supporting the sit down and watch Hocky Night in artist. It is a curious combination of Canada with and have no trouble, spar art and, if any one of you yet these metallic mentors can fanatics doesn't think this is the spring to life at the flip of a coin and Truth — the Whole Truth and Not-the punch of a button into Con-thing But The Truth may suffer seriousness, a Consciousness which the indignities of a Thousand you will explore as an artist, creating Thousand Zero Balls One After The new theory about life itself, about Other, may you suffer the agony of intelligence and also as a sadist or an Artist Incapable of Creation, may masochist finding new ways to tor- you cut off your Left Ear, etcetera. Here follows a List of Artists who various vicarious things to them Recently justified their Investments short of tilting them, though some by Winning the Innis College Invita- tions artists have explored this form tional Pinball Tournament:

Jay Luddington

Joe Capone

Desmondo Lizardi

Bill Drury

Tom Turriff

continental crème caramèle, or, as it is known here, caramel custard. The folk at bb serve it with a dollop of fresh whipped cream, some dribbles of honey, and a healthy sprinkling of chopped pistachios — a rich desert that defies definition. It is suffice to say, to taste is to believe. 'twas with great difficulty that I restrained myself from having seconds. really, those three creamy yet different consistencies never fail to excite me! over coffee and exports i pondered the thought of moving into the kitchen, or at least inquiring about home delivery.

heggars banquet, queen at beverage open daily, 12-2, 6-10 closed tuesday evening live music on friday and weekend



"George was on the verge of a nervous collapse until his psychiatrist got him active in a sport."



# GARY MURPHY MEETS MEL BAY NO. 3

It appears as though last month we managed to get a few of our thematic developments crossed: proof once again of the hinderances of the back seat of a Gremlin. This month I hope to have my lines straight and, barring editorial intervention, those among you yearning for the bottleneck blues may have a song to sing.

The music reproduced here, a loose arrangement of Alexis Kohner's version of "Corrina, Corrina", is a simplified bottleneck tune that most any guitarist past A and E on Chet's Guitar Course can play. To some of you, though, the tablature notation may hint of Greek (you rip-pa dese, I rip . . .) so perhaps a few kind words of aid are in order. This, then, is your introductory course to the fine and off-times illegible art of tablature.

Personally, I hold to the convention of maintaining the time signature as much as possible in my transcribing. There are, however, those among us who prefer to divide the lines into phrasings or simply leave it up to guesswork. In this particular desk-scrap, the timing is four-four; four beats to the bar.

The trained eye will most likely notice the six horizontal lines that permeate the work: these correspond from top to bottom to the six strings, highest to lowest in pitch, of the instrument. The numbers on the strings denote the fret played, leaving the fingering mostly up to the reader, and the usual rules of quarter and eighth notes still apply. In the passages where there are ties between notes the following rules apply:

"h" — over the ties denotes a "hammering-on" of the next note

"p" — is the converse — a pull-off, plucking the string with the departing finger of the left hand as you do so.

"s" — is in the domain of your trusty wine bottle. At the end of a slide, a slight vibrato can be induced by allowing the slide to "rattle" on your finger, up and down the fingerboard; don't forget to damp the strings on the far side of your slide with the remaining fingers.

With luck, this will have cleared things up enough for those many should left drifting in the storm, and hopefully, take-three will escape the presses unscathed, although I wouldn't condemn another two shots: I could sure use the break on the third.

## John T. and The Band With No Name — Rehearse on the Phone

On January 17, 1945, Louis Armstrong, Benny Goodman and Duke Ellington played together live. The gig was the annual Esquire Awards hosted in Chicago. That these three musicians should play together is not so surprising except that what made this session unusual was the fact that Benny Goodman was in New York and Louis Armstrong was in New Orleans. Duke Ellington was in Chicago. This was the first continental gig, no coaxial cable even, made possible through the magic of RADIO. The music of Armstrong, Goodman and Ellington was "live" but they were all playing in different cities. Their bodies were at home but their music could be heard everywhere on the air.

In these times of inflated rehearsal space costs and conflicting schedules, many musicians are in search of an alternative to the Sunday afternoon work-sessions. The most interesting of the many prototypes to evolve over the past few years has been the "telephone rehearsal".

The first and foremost rule for a successful telephone session is to be in communication with musicians with whom you are mostly well acquainted. This avoids time wasting confusions, especially if it is long distance, so a tight band works best.

A local Toronto band that does not as yet have a name does rehearse on the phone. The band consists of Doug Innes, John T. Hopkins, John Davis, Jim Hienman, Steve Craig and Brian Lydall.

A sample of phone rehearsal conversation might go like this . . .

"Okay, take the first simple theme, use it for the solo back-up, and lay down a track in half-time. I'll just rhyme off the bars as it goes: C major seventh, C major sixth, a B minor seventh followed by a split bar of the sixth of that and an A thirteenth flattened ninth, down chromatically along the major bass line to A minor seventh carried in the sixth for half a bar tagged with a D seventh, no make that a seventh flattened fifth, and finally around again to the G major seventh of the signature. Got that?"

"Great! Now if we can track over that with a melodic solo, something kind of decorative. Trade off a few licks and decide on a simple E minor scale reversed and inverted, OK? Now, cutting to a half-and-half time leading with the three-four, we'll break with that G major seventh to the D thirteenth flattened fifth flat ninth riff we used in that other piece. Then repeat that, superimposing the thirds. In this next theme that develops, maybe in a more free form fashion, we might scale up to a full tone key change, harmonically of course."

"Any recommendations?"

"How about a double helix near the fourth line?"

"Looks alright, how about the third solo. I'm at a bit of loss there?"

"You could tell a joke."

"OK, look I'll hum it for you . . ."

CORRINA, CORRINA

OPEN G TUNING. SLOWLY

(TRAD. BY Gary Lawrence Murphy)  
METER NOT GUARANTEED.

CORRINA, CORRINA  
WHERE YOU BIN SO LONG

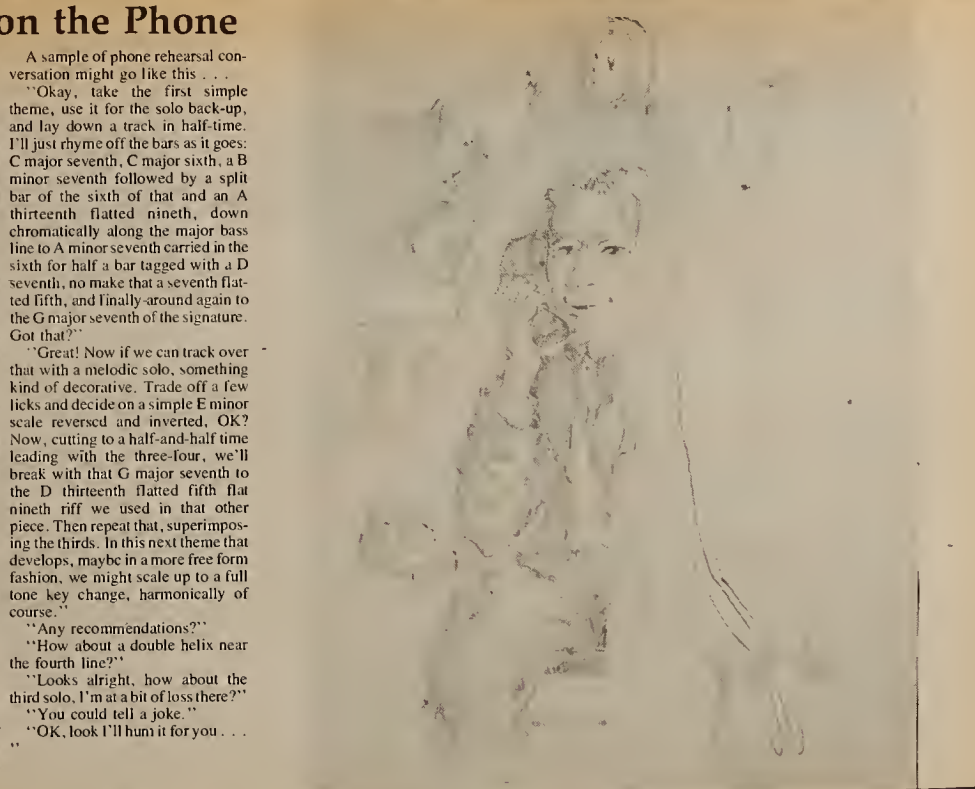
CORRINA CORRINA

WHERE YOU BIN SO LONG

AIN'T HAD NO

LOVIN'

SINCE YOU BIN GONE.



John T and the Band With No Name are appearing In  
Concert at The Innis Town Hall Sunday, April 3. This Will  
be a Live Recording Session — Everyone Welcome!



## Renwick Slams Hydro

By Jo Nellson

"Ontario Hydro is significantly out of control," declared Jim Renwick, New Democratic MP, while feasting at Hart House a few Saturdays ago.

According to Renwick, "Until very recently, Ontario Hydro would come before a committee of the legislature for a couple of hours once a year, for a slide show. It is now at least accountable to the Ontario Energy Board but more than that, a select committee studying the issue came up with a new policy direction for Ontario Hydro in only a few days."

Jim Renwick is extremely con-

cerned. "One would have thought, in this day and age, it would not have been necessary for a committee to conclude that not only was there no clear policy, but that the Ontario government did not consider that they had any responsibility for articulating government policy toward Hydro, and being accountable through the legislature to the people of Ontario," he said.

Nuclear proliferation is a serious problem. Hydro is going ahead and no judgement is being exercised. The government is, however, now committed to a commitment that

another committee will begin investigation of nuclear energy next fall. According to Renwick, Ontario Hydro has its own momentum which cannot be altered or deflected and all the committee would be doing in the future will be reviewing a fait accompli which is irreversible."

After deploring intense internal loyalty, Renwick explained that statements made by Hydro officials pre-empt government policy. "They've already made decisions, and in the very planning which will ultimately mean that the nuclear option has been selected."

Quoting a senior Hydro official's (Robert Taylor) speech to Metro Toronto Board of Trade, "Nuclear energy is the only option that can assure sufficient supplies of electricity to give us a prudent degree of self reliance during the 1980's and 90's. This is so not only from the standpoint of fuel availability and costs but also because of the minimal impact on the environment." Taylor then goes on to talk about Pickering's nuclear power plant.

Meanwhile, New Jersey Central Power and Light is surmising the cost of entombing a nuclear power station to exceed \$100 million, says the Washington Post and the NDP.



Sports

# INNISPORTS

Section

### Women's Volleyball

The women's volleyball season was a short but merry one. Just as the team was getting organized the whole thing was over. We didn't win any games — except by default — but it was pretty hilarious. Thanks to the old faithfuls who showed up.

### Women's Intramural

#### Downhill Ski Meet

The meet will be held at Blue Mountain starting at 12:00 noon on Fri. March 4th. For more information, see the poster outside the I.C.S.S. office or call Brenda: 921-7661.

### Co-Ed Track Meets

The meets will be starting on Tuesday March 1st and will be on the following two Tuesdays, March 8th and 15th. Sign up in front of the I.C.S.S. office. For more information call Sherry Glenn at 282-9937

### Men's Interfaculty Ski Races

The races will be held at Georgian Peaks on Thursday March 3rd. There will be 2 giant slalom runs and the times will be combined. Six men are required per team and the 4 best times will count. Sign up (once again) in front of the I.C.S.S. office by March 1st. Sherry Glenn has more information.

### Co-Ed Broooooommmmball

The playoffs begin on the 27th of February. Innis is playing against Trinity at 6:45 p.m. I wonder how they did?

### Men's Hockey

The schedule 8 games have all been played now. The 7th game was on Jan. 20th against Geology. Our boys beat them easily, the final score being 6-0. On the 15th of February the team played its 8th game against Civil Engineering and even those guys weren't able to cope with our heroes. Innis won 2-0 in honour of Reading Week. Innis then went on to the playoffs and humbled Electrical Engineering 5-1. David Cass spoiled Domy's bid for a goal when Mad Dog's shot ticked his helmet. Full points to Kirk for solid work between the pipes and the save on the breakaway which could have changed the whole thing around. Next game is on Thursday against ??? at 10:00 p.m. If David "Rico" McMartin and John Able can keep potting the goals Innis has an excellent chance of advancing even further.

### ICSS Sculpture Team

David Reinboth, Jeff Boyce, Ken Azuma, Kim Breland, Donna Lim, Mark Weisdorf, Robin Holmes, Ticks Piironen, Desmond Lizardi, John Turner, Robert, and Happy Labrador: eleven industrious Innis people and one black lab set out for King's College Circle to construct a monument out of ice. This structure, due to the infallibility of Innis College, was designed to last a thousand years or until the guarantee ran out. Parallels have been drawn between the papier mâché of Innis itself, and the ice of our creation. Will they both melt in spring?

Anyhow, when I arrived, it was truly a "wonder-to-see". These multi-talented, autistic, genius-types had created a pinball machine out of ice. Will wonders ever cease? The name of the contraption was "Booby Trap". True to its name, it was covered with boobies. This machine deviated from the norm in that four balls were in play. Various miscreants were standing around trying to imitate a machine with somewhat questionable success.

An attempt to paint (?) the machine created some interesting visual effects. The Carling-Okeefe sponsors were glad to see their emb-

lems all over the machine. This malady symbolizing the social life and academic recreation of Innis College overwhelmed the judges and resulted in a second place finish for the college. All members of the team won T-shirts and tickets for the

Roam-Around dance. A trophy was presented to Jeff Boyce, team coordinator, and it now resides in the trophy cabinet in the Alumni Room. A special thanks to those people who gave up two days of their life.

Adley Wondersee



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